

DOCTRINES AND DOGMAS
OF
UTAH MORMONISM
EXPOSED





C. A. Edstrom.

Doctrines and Dogmas of Brighamism Exposed

BY ELDER J. D. STEAD

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We, the undersigned, hereby state that we have compared and verified the quotations made in this volume which are *not* marked with an asterisk (*) with the originals from which they have been quoted, and verily believe them to be true and exact copies or reproductions thereof (typographical errors excepted).

J. D. STEAD.

I. A. SMITH.

Subscribed in my presence and sworn to before me by J. D. Stead and I. A. Smith this 29th day of April, 1911.

ANNIE E. ALLEN,

Notary Public.

[Seal]

We, the undersigned, hereby state that we have compared and verified the quotations made in this volume which are *marked* with an asterisk (*) with the originals from which they have been quoted, and verily believe them to be true and exact copies or reproductions thereof (typographical errors excepted).

J. D. STEAD.

AMOS M. CHASE.

Subscribed and sworn to before me this the 5th day of May, 1911.

CLARENCE M. CANNON.

Notary Public.

My commission expires November 6, 1914.

[Seal]

We, the undersigned, have participated in the proof reading of *Doctrines and Dogmas of Brighamism Exposed*, as written and compiled by J. D. Stead. In doing so we have tried to follow faithfully the copy furnished us, and to the best of our knowledge and belief, these printed pages correspond in exactness to the verified copy furnished us, and are free from typographical errors.

RICHARD J. LAMBERT.

PEARL JAMISON.

E. D. MOORE.

Subscribed and sworn to before me by Richard J. Lambert, Pearl Jamison, and E. D. Moore this 3d day of July, 1911.

ANNIE E. ALLEN.

Notary Public.

[Seal]

PREFACE

Our apology for offering to the public Doctrines and Dogmas of Brighamism Exposed is to disabuse the public mind of an incorrect idea that seems to prevail among many people, viz, that all those who call themselves Latter Day Saints and believe that Joseph Smith the Martyr was a prophet of God and the Book of Mormon is of divine origin, are one in faith, doctrine, and practice. Our apology for offering it to the followers of Brigham Young is that they may know for we are persuaded that very many of them do not know what their religion, and the foundation of it, and the hope that it offers to its adherents are; and to show them that they are wrong in the broad contention that they are the Church of Jesus Christ of Latter Day Saints in succession, having the same faith, doctrine, and practice of the Church of Jesus Christ of Latter Day Saints, organized in 1830, which was presided over by Joseph Smith, jr., to the time of his death in 1844.

Our answer to those who have not hitherto known the difference between the Reorganized Church of Jesus Christ of Latter Day Saints and the so-called Church of Jesus Christ of Latter Day Saints, with headquarters in Salt Lake City, Utah, is this volume. It is chiefly a compilation of the testimony and arguments of others. Its only originality resides in the selection of its material, and its arrangement. The matter which composes this volume has been selected with a view to familiarizing the reader with the general history of the Latter Day Saints, while at the same time the thread and sequence of the controversy is thus in mind.

But the volume is a mosaic whose parts are cemented together by editorial comment. But even as a mere collection of controversial data, the work is unique in the library of Latter Day Saint literature, the whole field of which has been gone over in its preparation; and it is submitted to the membership of the Reorganized Church in the same spirit in which reinforcements and "more ammunition" are sent to the front wherewith to drive back those who seek to recover our outposts. Every position taken must be fortified—this is a good military principle. The missionaries of the Reorganized Church should have something that they can take with them in their missionary work which they can use as a campaign document. We believe this little work will largely sup-

ply a long-felt want. The books from which most of the excerpts published in this work have been taken are very rare, and hard to obtain at any price, and if one should succeed in securing part or all of them, they would be too burdensome to carry with him. In this brochure we offer to you, in one small volume, at a very small cost, that which you can read through in a single day, that which can not be found outside of quite a library of books, that would cost, if they could be purchased, a large sum of money, and would take weeks and months to go through and make annotations of all this work contains. It has been my purpose to bring together such matter and publish it, as in my opinion would meet the needs of the eldership of the church, in as concise a form as it is possible without suppressing matter necessary to make plain that which I desired. If it may be thought by some that we have published some matter that is irrelevant, remember that we have not all had the same experience in meeting the objections of our opponents, and you know not how soon you may need some of the very things which you now think you will not need.

The elders who are going out, from Utah, under an assumed name and under false colors, should be met by the elders of the Reorganized Church, in free and open discussion upon the issues between the two churches, whether it be in Utah, Scandinavia, Germany, Australia, or on the islands of the sea, and this can not be done successfully by our elders unless they are informed. I trust this little pocket companion may furnish each one with sufficient ammunition to rout the enemy in every battle where truth shall come in conflict with error.

J. D. STEAD.

INTRODUCTION

BRIGHAMISM VERSUS CHRISTIANITY.

At the death of Joseph Smith the Seer, the Church of Jesus Christ of Latter Day Saints, over which he presided, became confused. Its membership could not agree to accept any one man or quorum as their leader. The church was disorganized and scattered throughout the United States of America and Europe. Among this disorganized element there were a number of aspirants for leadership. Some of them were successful to the extent of getting a sufficient number to accept them and to organize a church. Not one of these men was appointed of God, by revelation, through Joseph Smith, as the law provides, but contrary to the law, each one called his respective organization the "Church of Jesus Christ of Latter Day Saints," claiming that his church was the church in succession to that organized in 1830 by Joseph Smith and others.

Among those who aspired to leadership in the church was the Quorum of Twelve Apostles, or a part o' it; especially one Brigham Young, who was their president. They succeeded in interesting and persuading a larger number, perhaps, than any others to accept them. This faction was presided over by nine of the Quorum of Twelve Apostles, but many of their number leaving them, kept them constantly remodeling and patching up their partially organized church. After more than three years, they concluded that they would *reorganize*, so they say in their history, but the facts are that they organized. They did not do things by halves, but Brigham Young and his Quorum of Apostles were all *rebaptized, reconfirmed, reordained*, after which he *rebaptized and reconfirmed* all that followed him into the valleys of the Rocky Mountains.

On their return to Winter Quarters, December 5, 1847, they commenced to organize. The remnant of the Quorum of Twelve—seven in number, chose Brigham Young president of their church, and gave him the right to choose his two counselors. All of this, so far, was contrary to the law, as is shown elsewhere in this work. This act of theirs was ratified a few days later at one of their conferences, by a membership of no more than one thousand.

They kept up this work of organizing until they had so nearly imitated the first organization, that it not only fooled the world at large, but its own adherents, so that most all who followed Brigham Young west, and those who afterwards joined him, along with the many who knew nothing about them, and cared less, have thought the Utah Church was the same church that was organized by Joseph Smith and others. Its faith, doctrine, teaching, and practice, was then and is now entirely different from the church in the days of Joseph Smith.

Having now separated this religious body calling themselves "The Church of Jesus Christ of Latter Day Saints," commonly called "The Mormon Church" from all the rest of the churches, I purpose to expose some of their doctrines and dogmas. I assert that the doctrines and dogmas taught, believed, and practiced by the Brighamites, in Utah and the adjoining country, are unchristian. I also assert, and the reading public may judge if I prove these assertions true, that the Brighamite priesthood who are sent out from Utah to proselyte, go instructed to teach nothing but the first principles of the gospel of Christ, viz, faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment, and through obedience to these principles they may be saved, and counsel all of their converts to come to the place they call Zion (Utah) where all will be told them concerning the mysteries of the kingdom of God, and when they arrive there they are taught another doctrine, viz, "*Adam is our father and our God, and the only God with whom we have to do.*" And, "When the Virgin Mary conceived the child Jesus the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family." They are taught the doctrine of "eternity of the marriage covenant, including a plurality of wives," also "endowments" which, defined by their leading authorities, mean: "Your *endowment* is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell."

These endowments include "sealing" one or any number of women to a man, dead or alive, to be his wives for eternity. This so-called "sacred ordinance" can not be administered by any other person, so they say, but the "prophet, seer, and revelator of

the church," or some one of his appointment, in order for it to "be acknowledged and sealed in heaven." These endowments can not be given outside of or away from their so-called "Zion." Their temples (endowment houses) are all built in Utah, all must go there to get their endowments. In these endowment houses, one or an unlimited number of women, who are living, may be sealed to one man by those holding authority, according to their definition of authority. Children, who were born to their parents before they were married for eternity, in order that these parents may have them in eternity, must be sealed to them, otherwise they may be sealed to some other person, with a view to increase his posterity, over which he hopes to rule as a god, after having created a world in which to take them. The power to resurrect is an ordinance, so taught by the leading men of their priesthood, to be conferred upon men who have conformed to that which they call "celestial law," by which they may resurrect their wife or wives, children, etc.

Also the following is believed by them, and taught their converts, on their arrival in Utah: "And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection, and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which were set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever. . . .

"Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in

the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.”—Brighamite Book of Doctrine and Covenants 132:19, 26. (This was added to the Book of Doctrine and Covenants thirty-two years after the death of Joseph Smith the Martyr.)

Brigham Young said by these endowments they would gain their “eternal exaltation in spite of earth and hell.”

The living oracles—Brighamite priesthood—believed, taught, and practiced, the doctrine of “blood atonement,” which doctrine defined by themselves means, that men may commit sin that the blood of Jesus Christ would not atone for, and in order to save such an one from such sin, their own blood must be shed to atone for them. This doctrine as taught by them is set forth at some length in this work in another place; however, we give one short excerpt taken from their own publications here. It is as follows: “This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it.”—Brigham Young, in *Journal of Discourses*, vol. 4, p. 220.

“Now, let all who hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.”—Brigham Young, in *Journal of Discourses*, vol. 1, p. 51.

“For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory.”—Brighamite Doctrine and Covenants 132:4.

I repeat once again, what I have already said, i. e., “that the Brighamite priesthood who are sent out from Utah to proselyte, go instructed to teach nothing but the first principles of the gospel of Christ; faith, repentance, baptisms, water and spirit, laying on of hands, resurrection of the dead, and eternal judgment, and teach that through obedience to these principles they may be saved.” I here assert that the priesthood of the Brighamite Church have one doctrine they preach to those who are not members of their church, when proselyting, and another doctrine that is taught them when they become members of their church, and if they do not abide by that doctrine they are damned. The Brighamites deny this charge in the following:

“The charge that the church relies upon duplicity in the propagation of her doctrines, and shuns enlightened investigation, is

contrary to reason and fact. Deceit and fraud in the perpetuation of any religion must end in failure. A system of religion, ethics, or philosophy, to attract and hold the attention of men, must be sincere in doctrine and honest in propaganda. That the church employs deceptive methods; that she has one doctrine for the priesthood and another for the people; that she teaches one set of principles to her members in Zion, and another to the world, is not true."—Address to the World, by the Church of Jesus Christ of Latter Day Saints, signed by the First Presidency, Joseph F. Smith, John R. Winder, Anthon H. Lund, page 6.

"The first charge or criticism of the address of the church made by these gentlemen [Ministerial Association's Review of Mormon Address to the World] is to the effect that the doctrines of the church are not as fully proclaimed elsewhere as in Utah; all through the review, in fact, runs the innuendo that the church deceitfully teaches one doctrine at home and another abroad, and that the address obscures much that is necessary to an intelligent judgment of 'Mormonism.' . . . So that your practical charge that we preach one set of doctrines and principles in Utah, and quite another in the world, and that we are trying to play the double game of having one doctrine for home consumption and another for proclamation abroad, is as shallow as it is untrue."—Brigham H. Roberts, in "Answer to Ministerial Association Review," pp. 2, 3.

Why will men, who claim to be more holy "than thou"; men who hold the "Holy Priesthood"; men who claim to stand for virtue, honesty, truth, and righteousness, continue to deny that which has been abundantly proven by evidence taken from their own published works? I will add this, to what has already been presented to the reader for consideration.

Epitome of Faith.

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. . . .

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are 1st, Faith in the Lord Jesus Christ: 2nd, Repentance: 3rd, Baptism by immersion for the remission of sins: 4th, Laying on of hands for the gift of the Holy Ghost. . . . -

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law."

The above excerpts are taken from the "Epitome of Faith," as published in the *Times and Seasons*, vol. 3, pp. 709, 710, in 1842, and was the belief and teaching of the church from 1830 to July, 1844, and may be found in its entirety elsewhere in this volume.

This same Epitome, under the headline of "The Articles of Faith of the Church of Jesus Christ of Latter Day Saints," with Joseph Smith's name signed to it, found elsewhere in this book, is sent and carried by its ministry wherever they go in all the world, and there has never been but one change in it, since it was first published: this change I wish to call the reader's attention to: the change is made in the fourth paragraph. As it was first published it read, "We believe that these ordinances are 1st, Faith in the Lord Jesus Christ: 2d, Repentance: 3d, Baptism by immersion for the remission of sins: 4th, Laying on of hands for the gift of the Holy Ghost." This paragraph was preceded by the following:

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel."

As it is published by the Brighamites since they have added a lot of other ordinances, that the church knew nothing about in the lifetime of Joseph Smith, the Martyr, it reads as follows:

"We believe that the first principles and ordinances of the gospel are:"

The remainder of the paragraph is unchanged: "The first principles and ordinances are:"—yes: they are the molasses to catch the flies with, but what are the other principles and ordinances for? To fix them after they have caught them? If these holy priests of "Adam," whom they acknowledge as their God, are not "trying to play the double game of having one doctrine for home consumption and another for proclamation abroad," why don't they publish in their "Articles of Faith" their so-called saving ordinances? They say in these articles they publish that faith, repentance, baptism, and laying on of hands are the first principles and ordinances, inferring that there are others without stating what they are. Why not take a little more liberty and change the first paragraph, also, over which Joseph Smith the Martyr's name is signed, and make it read, "We believe that *Adam is our father and our God, and the only God with whom*

we have to do," and that Jesus "was *not* begotten by the Holy Ghost," and that Adam was his father?

The facts, as recorded in history made and published by themselves, are staring the Brighamite Church of to-day in the face, proving without doubt that their church has been and is now "trying to play the double game of having one doctrine for home consumption and another for proclamation abroad."

The Brighamite elder who goes out from Utah with his pocket full of cards with "The Articles of Faith of the Church of Jesus Christ of Latter Day Saints," printed on one side, and his likeness and name on the other, believing that Adam is his God and the only God with whom he has to do; and that Jesus was not begotten by the Holy Ghost, but that Adam is his father; and that man may commit sin that the blood of Jesus Christ will not atone for, but that such an one must have his own blood spilled to atone for such sin, and knowing that doctrine is taught by the church he is representing, must know that every card he hands out to the public is advertising that which is not true, or that he is representing a church at home that believes and teaches doctrines that are false. The Brighamite elder who takes that epitome with him, and teaches that doctrine to the world, reminds me of the story of the spider and the fly, found in one of our school readers. "The spider said to the fly, Will you walk into my parlor, Mr. Fly? I have the cosiest little corner you ever did spy." You all know the rest; the spider was not long in getting his web around the fly. The analogy is perfect; the elder goes to the unsuspecting victim and presents to him the principles of the gospel of Jesus Christ for his consideration, and if he accepts, or on the conditions he accepts, and is baptized into their church, he is promised great things if he will now go up to Zion—the mountain of the Lord's house. When he gets there, he is taken through the Endowment House, and bound up in secret oaths until he is made as secure in their church, as the fly was made by the spider in its cozy little corner. If he awakes to find himself caught, and talks of quitting the church, they call that apostasy; and that is the kind of sin the blood of Christ will not atone for; and in order to save such an one it will be necessary to shed his blood; nor could he consistently object to having it shed after having gone through the Endowment House and taken those solemn vows, etc. That would not be shedding innocent blood according to the pure mind of the "holy priesthood."

"You have received your endowments. What is it for? To

learn you to hold your tongues, and keep what you get, and increase upon it.”—H. C. Kimball, in *Journal of Discourses*, vol. 5, p. 133.

Foundation of the Church of Jesus Christ.

“For other foundation can no man lay than is laid, which is Jesus Christ.”—1 Corinthians 3:11.

“Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.”—John 14:6.

The Church of Jesus Christ was built upon the foundation rock, which rock or foundation our heavenly Father revealed to Peter, James, and John, on the holy mount when Christ was transfigured before them, and made acquainted with the fact that Jesus, he that was born of Mary, and was begotten of the Holy Ghost, was Christ—the Truth—Foundation, upon which the church would be built.—Matthew 16:16-18.

Foundation of the Brighamite Church.

Brigham Young denied the fact that Jesus was the Christ, in that he denied that Jesus was conceived by the power of the Holy Ghost, was the only begotten Son of God. He further taught that Adam, the first man was the father of Jesus, and that Adam was god, and the only god to this world. If that was true, Adam and Jesus were men of like passions as all other men; and Jesus was not divine, as he claimed he was, hence he was not the Christ—the Truth, but a deceiver, as the Jew, who was anti-Christian, has always claimed that he was.

Brigham Young further taught a plurality of gods; and that each one of them was once a man like himself, and that he expected to become a god like they are now. He claimed that he had received by revelation, and taught to them, the key by which man is exalted in the celestial kingdom of God, and becomes exalted to be a God, like his father in heaven. He taught that by entering into the new and everlasting covenant—celestial marriage including a plurality of wives, that a man would increase his posterity until it would become so numerous that he would create a world like this one and become a god over it, and that was what Adam had done, and that he was god of this world by virtue of the fact that he helped to create this world; and that he was our father and our god and the only god with whom we have to do. This same doctrine is believed and taught by the leading men of that church to-day, as we have shown elsewhere in this volume.

According to their teaching a man might marry—have sealed to him one, twenty, fifty, or one hundred wives while living here. The more he had the faster his posterity would increase, and the quicker he would become a god. They would not stop increasing when they left this world, but would continue to increase in the spirit world; therefore, they were sure to have a sufficient number at some time in the future to commence a world of their own. This was an incentive for all men to go into polygamy; all might enter into the new and everlasting covenant—celestial marriage, and make the start for exaltation, passing the angels and the gods, and creating worlds and becoming gods.

This doctrine of celestial marriage, including a plurality of wives, creating worlds and becoming gods, is the foundation of the Brighamite Church. It is anti-Christian; therefore it is not "The Church of Christ."

J. D. STEAD.

Doctrines and Dogmas of Brighamism Exposed.

CHAPTER 1.

Briefly told, the Church of Jesus Christ of Latter Day Saints was set up in the following manner:

Aaronic Priesthood Conferred upon Joseph Smith and Oliver Cowdery.

"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us, 'Upon you my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us, and that I should be called the first elder and he the second. It was on the 15th day of May, 1829, that we were baptized and ordained under the hand of the messenger."—*Millennial Star*, vol. 3, p. 148.

**Melchisedec Priesthood Conferred upon Joseph Smith
and Oliver Cowdery.**

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz, that provided we continued faithful, we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitner's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction did we realize the truth of the Savior's promise, 'ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you'; for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord."—*Millennial Star*, vol. 4, p. 99.

"In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth.

The Church Organized.

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandment of God, in the fourth month, and on the sixth day of the month, which is called April, which commandments were given to Joseph Smith, jun., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand, and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and for ever. Amen.—*Millennial Star*, vol. 4, p. 101.

Joseph Smith Ordained and Chosen President of the High Priesthood.

"On the 26th [April], I [Joseph Smith] called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832."—*Times and Seasons*, vol. 5, p. 624; *Millennial Star*, vol. 14, p. 162.

Sidney Rigdon and Frederick G. Williams Ordained and Chosen to be Counselors to President Joseph Smith.

"On the 18th of March [1833], the high priests assembled in the schoolroom of the prophets, and were organized according to revelation, in prayer, by S. Rigdon. Doctor Hurlbut was ordained an elder; after which Elder Rigdon expressed a desire that himself and Bro. F. G. Williams should be ordained to the office, to which they had been called, viz: that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Bro. Joseph Smith, junior, according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brother Sidney, and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the presidency of the high priesthood, as my counselors."—*Times and Seasons*, vol. 5, p. 738; *Millennial Star*, vol. 14, p. 387.

Choosing the Twelve Apostles.

"The three witnesses, viz, Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer. These three witnesses were then blessed by the laying on of the hands of the Presidency.

"The witnesses then, according to a former commandment, proceeded to make choice of the Twelve. Their names are as follows: 1, Lyman E. Johnson; 2, Brigham Young; 3, Heber C. Kimball; 4, Orson Hyde; 5, David W. Patten; 6, Luke Johnson; 7, William E. McLellin; 8, John F. Boyton; 9, Orson Pratt; 10, William Smith; 11, Thomas B. Marsh; 12, Parley P. Pratt."—*Millennial Star*, vol. 15, pp. 205, 206.

Epitome of Faith.

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are 1st, Faith in the Lord Jesus Christ: 2d, Repentance: 3d, Baptism by immersion for the remission of sins: 4th, Laying on of hands for the gift of the Holy Ghost.

"We believe that a man must be called of God by 'prophecy, and by laying on of hands' by those who are in authority to preach the gospel and administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, etc.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this [American] continent. That Christ will reign personally upon the

earth, and that the earth will be renewed and receive its paradisaic glory.

"We claim the privilege of worshipping almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul 'we believe all things we hope all things,' we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things. Respectfully, &c., Joseph Smith."—*Times and Seasons*, vol. 3, p. 709.

"The Articles of Faith of the Church of Jesus Christ of Latter-day Saints.

"1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

"2. We believe that men will be punished for their own sins, and not for Adam's transgression.

"3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

"4. We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of Hands for the gift of the Holy Ghost.

"5. We believe that a man must be called of God, by 'prophecy, and by the laying on of hands,' by those who are in authority, to preach the gospel and administer in the ordinances thereof.

"6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

"7. We believe in the gift of tongues, prophecy, revelation, vision, healing, interpretation of tongues, etc.

"8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"9. We believe all that God has revealed, all that he does now

reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this [the American] continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

"11. We claim the privilege of worshiping almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

"13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed, we may say that we follow the admonition of Paul: 'We believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. JOSEPH SMITH." (Copied from Brighamite literature.)

CHAPTER 2.

Brigham Young Chosen President.

"And we now, having it in contemplation soon to reorganize the Church according to the original pattern, with a First Presidency and Patriarch."—*Millennial Star*, vol. 10, p. 86.

The above is an excerpt taken from a letter "Written at Winter Quarters, Omaha Nation, west bank of Missouri River, near Council Bluffs, North America, and signed December 23d, 1847, in behalf of the Quorum of the Twelve Apostles.

"BRIGHAM YOUNG, *President*.

"WILLARD RICHARDS, *Clerk*."

—Idem, page 88.

"At this conference [December 5, 1847] we suggested to the brethren the propriety of organizing the church with a first presidency and a patriarch, as hinted at in our General Epistle, and the expediency of such a move at this time was so clearly seen by the brethren that they hailed it as an action which the state of the work at present demanded. . . . Accordingly Brigham Young was nominated to be the first president of the church, and he nominated Heber C. Kimball and Willard Richards to be his two counselors, which nominations were seconded and carried with-

out a dissentient voice. Father John Smith was then nominated to be patriarch of the whole church, in the same capacity as Father Joseph Smith was, and also Brother Hyrum—seconded and carried unanimously.”—Brigham Young, in *Millennial Star*, vol. 10, pp. 114, 115.

“On the 3d of December a conference was held on the east side of the river; but, after having resolved to build immediately a large tabernacle for the congregation, it adjourned for three weeks.

“There was a feast and a grand council, December 5, at the house of Elder Hyde, who had been in charge at Winter Quarters during the absence of the pioneers.

“In this council of the Twelve Apostles, their president first expressed his views concerning the reorganization of the Quorum of the First Presidency, and wished those present to do the same in their order, when Heber C. Kimball, Orson Pratt, Wilford Woodruff, Willard Richards, George A. Smith, Amasa Lyman and Ezra T. Benson spoke to the question. President Young closed.

“Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter-day Saints, and that he nominate his two counselors to form the First Presidency. Wilford Woodruff seconded the motion, and it was then carried unanimously.

“President Young then nominated Heber C. Kimball as his first Counselor, and Willard Richards as his second Counselor, which was seconded and carried unanimously.

“The Twelve again met the next day, and appointed Father John Smith presiding patriarch of the whole church.

“The conference reassembled on the 24th of December, and lasted four days. In the ‘Log Tabernacle’ one thousand persons assembled, and chose Brigham Young ‘President of the Church of Jesus Christ in all the world.’ This was reconfirmed at the October General Conference the following year, in Salt Lake City.”—*Millennial Star*, vol. 39, pp. 514, 515.

“He had now [April 8, 1873,] two counselors to aid him [Brigham Young] as President of the Church, and he purposed selecting five more. According to the order of the Church, he had the privilege of having seven brethren to act in this capacity. . . .

“Elder George Q. Cannon presented the authorities of the Church to the conference in the following order, the vote to sustain them being unanimous:

"Brigham Young, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

"George A. Smith, Daniel H. Wells, Lorenzo Snow, Brigham Young, jun., Albert Carrington, John W. Young, George Q. Cannon, Counselors to President Young."—*Millennial Star*, vol. 35, p. 292.

"On the 12th of February, the Presidency and those of the Twelve who were here, met in council, and proceeded to fill the vacancies of that quorum. . . . They were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness."—*Millennial Star*, vol. 11, p. 246.

"Brigham Young took the presidency of the Church after the death of Joseph Smith. He was appointed to the position and accepted by the people. That was one way he was made President. He was not appointed by Joseph Smith as the President. I do not understand that Joseph Smith designated him as his successor, and Brigham Young never claimed that he did."—Lorenzo Snow, in *Abstract of Evidence*, p. 323.

"SENATOR BAILEY. I do not refer to the councilors. You have already said that the president chooses or designates them. Who chooses or elects the president? For instance, who elected you to your present position?

"MR. SMITH [Joseph F. Smith]. I was nominated by the twelve apostles and submitted to the whole church and sustained by the whole church. . . .

"SENATOR BAILEY. I understand that. As a matter of fact, the apostles nominate the president and the church elects him. Do I understand that to be the case?

"MR. SMITH. Well, yes, sir; that has been the case. And then, again, the senior apostle, through custom of the church since the death of Joseph Smith, has been recognized on the death of the president as the legitimate successor to the president."—*Evidence by Joseph F. Smith, in the proceedings of the committee of Senators who investigated the right of Reed Smoot, Senator of Utah, to hold his seat in the senate*, vol. 1, pp. 92, 93.

In a sermon preached by Brigham Young, October 7, 1860, as published in *Journal of Discourses*, volume 8, pages 197, 198, we read the following:

"When I met Sidney Rigdon, east of the temple in Nauvoo, I knew then what I now know concerning the organization of the Church, though I had told no man of it. I revealed it to no living

being, until the pioneers to this valley were returning to winter quarters. Brother Wilford Woodruff was the first man I ever spoke to about it. Said he—"It is right; I believe it, and think a great deal of it, for it is from the Lord; the Church must be organized." It then went to others, and from them to others; but it was no news to me, for I understood it then as I understand it now."

In a letter written by Brigham Young to Orson Spencer, editor of the *Millennial Star*, Liverpool, England, on January 23, 1848, a short time after he was elected president, he states that: "Nothing more has been done to-day [the day he was elected president] than what I knew would be done when Joseph died."—*Millennial Star*, vol. 10, p. 115.

Brigham Young's Followers were all Rebaptized.

"On this day [August 6, 1847,] the Twelve were rebaptized. . . We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship, and all the keys, powers and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young. . . . Sunday, August 8.—The whole camp of Israel renewed their covenants before the Lord by baptism. There was 224 baptized this morning, making 284 rebaptized during the last three days."—*Historical Record*, vol. 9, p. 87.

Brigham Young was never Ordained to the Presidency of the High Priesthood.

"It should be observed here, perhaps, that 'Revelations' to a man personally, that he is called to be President of The Church, even when clear and definite, do not constitute him the President. Something else is necessary. As observed elsewhere, not only must a man be called of God, but he must be accepted by The Church—'chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of The Church.'"—B. H. Roberts, *Succession in the Presidency of the Church*, p. 76, second edition.

"Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or general conference."—*Doctrine and Covenants* 17: 17; Utah edition 20: 67.

"For verily I say unto you, that he that is ordained of me,

shall come in at the gate and be ordained as I have told you before."—Doctrine and Covenants 43:2; Utah edition 43:7.

"Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church."—Doctrine and Covenants 104:11; Utah edition 107:22.

"Who ordained me [Brigham] to be First President of this Church on earth? I answer, it is the choice of this people, and that is sufficient."—*Millennial Star*, vol. 16, p. 442; *Journal of Discourses*, vol. 6, p. 320.

"For the first time in the history of the church, the Twelve Apostles stepped forward and took the charge of affairs, by the authority of the apostleship, and the authority which they had received from the Prophet Joseph. And for a little rising of three years they led and guided the Church, until the Lord inspired his servant Brigham, to organize a First Presidency of the Church.

. . . Every man who is ordained to the fullness of apostleship, has the power and the authority to lead and guide the people of God whenever he is called upon to it, and the responsibility rests upon him. . . . In relation to ordination, a great many people have imagined that it was necessary to ordain a man to succeed another, that it would impart a particular efficacy or endow him with some additional power. . . . But it is not necessary that an apostle should be ordained to stand at the head of the people. When the exigency arises, he has already got the fullness of authority, and the power of it. . . . As I have stated, it is not necessary for a man who has received this power and these keys to be ordained and set apart to act; he can act in any position. . . . Was it necessary that Elder Taylor should be set apart to preside over this people? Was it necessary that the Twelve Apostles should be set apart to preside over this people? No it was not, for they already possessed the power, authority and ordination. . . . Well but, says one, Why can not you organize a First Presidency now, if the Twelve have this authority? . . . The reason is simply this: the Lord has not revealed it to us; he has not commanded us to do this, and until he does require this at our hands, we shall not do it. For the present, it seems to be the mind and will of God, as manifested to us, that the Twelve should preside over the church. And until he does reveal unto his servants that it is right and proper that a First Presidency should be organized again, we shall wait, we shall do nothing of that kind. . . . If three men have the right

to govern, certainly twelve men, all possessing the same keys, have that right and that authority.”—George Q. Cannon, in a sermon October 8, 1877, *Journal of Discourses*, vol. 19, pp. 230-237.

The Twelve refused to organize a First Presidency until the Lord revealed to them that it was his will for them to organize it, and command them to do so by revelation.

“And much might be said of the First Presidency, which quorum presides over all the Church of God; . . . We therefore considered the propriety of organizing it at the present conference; and Brother John Taylor, by the voice of his brethren, the Twelve, being the person holding the legal right to that office, as the President of the Twelve Apostles, was selected to occupy the position of the President of the whole Church. And he, according to the right and authority given to him, suggested his own counselors. They were sanctioned by the Twelve Apostles; hence, the First Presidency again, so far as the Council of the Twelve is concerned, has been reorganized.”—Orson Pratt in a sermon October 10, 1880, *Journal of Discourses*, vol. 22, pp. 36-38.

“Pres. John Taylor said it was gratifying to him to know that the organization of the Church were now provided for. The mind of the Twelve had been exercised on the question of the First Presidency, and what has been done to-day he believed was approbated by the Lord as well as the people. So far as his own feelings were concerned, he could have wished to continue his connection with the Twelve, but as was clearly portrayed to us by Brother Pratt, God has an order in his kingdom, and it is our duty to observe it. He therefore acquiesced in the change. When everything was adjusted, it was nothing but right and proper for the Quorum of the First Presidency to be filled.”—*Millennial Star*, vol. 42, p. 724.

The Quorum of Twelve waited three years for a revelation from God to organize the First Presidency. It never came, and they organized it without a revelation from that source, John Taylor said he *believed* that the Lord approved of their action. *If they* had received a revelation from God commanding it they would have *known* it was approbated by the Lord.

In a letter written by Mr. Jehu B. Clark, of Eula post-office, Jackson County, Alabama, February 26, 1898, addressed to Mr. F. D. Richards, official historian of the Utah Church, Mr. Clark asked Mr. Richards the following question:

“Was Brigham Young ordained to be president of the Church? If so, who ordained him—when was he ordained and who did it?”

In reply to Mr. Clark's letter Mr. Richards wrote the following in a letter, dated March 7, 1898:

"In the Church of Jesus Christ of Latter-day Saints, no one has ever been ordained to be President of the Church. In the beginning the Lord sent Peter, James and John, and they ordained Joseph Smith an Apostle and he was instructed how to organize and build up the church in this dispensation. When the Prophet and Apostle Joseph Smith was taken from us, Brigham Young, being President of the Twelve Apostles, it devolved upon him to preside over the Church, as the apostle is the highest office known in the Church of Christ. So also, when the Prophet and Apostle Brigham Young died, John Taylor, being President of the Twelve Apostles, it devolved upon him. In the same manner, when he departed, Wilford Woodruff, being President of the Twelve Apostles, the Presidency devolved upon him."—True Succession in Church Presidency, by Heman C. Smith, p. 154.

In a letter written by Mr. J. O. Long, of Higdon, Alabama, May 12, 1898, addressed to Mr. C. W. Penrose, editor of the *Deseret News*, Mr. Long asked Mr. Penrose the following question:

"Was Brigham Young properly ordained as President of the Church after Joseph Smith's death, and if so, when and by whom?"

Mr. Penrose, in a letter dated May 18, 1898, answered as follows:

"No man is ordained President of the Church. He is ordained to that priesthood which qualifies him for the position of President when chosen and sustained by the Church. The question might be asked, when was Joseph the Prophet ordained President of the Church? He was ordained an apostle and thus being a presiding high priest was accepted by the Church and sustained in that capacity."—True Succession in Church Presidency, by Heman C. Smith, p. 153.

Joseph Smith Ordained an Apostle April 6, 1830.

"The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church."—Doctrine and Covenants 17:1; Utah edition 20:1, 2.

Joseph Smith Ordained President of the High Priesthood January 25, 1832.

"On the 26th [March], I [Joseph Smith] called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832."—*Times and Seasons*, vol. 5, p. 624; *Millennial Star*, vol. 14, p. 162.

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses."—*Doctrine and Covenants* 104:42; Utah edition 107:91.

"God revealed to the Prophet Joseph Smith the necessity of the priesthood, and until the priesthood was bestowed, though he had the gifts which constituted a Prophet, Revelator, and Seer prior to receiving it, having had the gift of prophecy, and revelations from God, and having exercised the seer's gift by looking through the Urim and Thummim—he never attempted to act in any capacity beyond that in which God authorized him to act. Although he possessed the gifts that I have referred to, he never attempted to act in any ordinance of the house of God, or that belongs to the Church of God, until he received authority to do so. And that authority was not conferred upon him when he first saw angels and had some of the gifts of which I have spoken. It required the laying on of the hands of some personage or personages who had the authority of the holy priesthood. No, Joseph never ran until he was sent."—George J. Cannon, *Journal of Discourses*, vol. 23, p. 359.

Doctrines and Dogmas of Brighamism are Unlike the Doctrine that was Taught and Accepted by the Church from Eighteen Hundred and Thirty to Eighteen Hundred and Forty-Four.

"When the elders first commenced preaching 'Mormonism,' twenty years ago, they would take the Bible and prove every item of doctrine to the people beyond doubt and controversy."—Brigham Young, *Journal of Discourses*, vol. 6, p. 279.

"When I and my brethren have gone out to preach the gospel, we have told the people precisely the same things as were taught, in former times, by the Lord and Savior Jesus Christ. . . . What is it that has brought you Latter-day Saints here? It is the

principles of the gospel. You heard them perhaps in England, Scotland, Ireland, Wales, France, Denmark, Sweden, Norway, Germany, or some other parts of the earth; no matter where you heard them, when you did hear you believed them.”—John Taylor, *Journal of Discourses*, vol. 15, pp. 285, 286.

“Well, though we or an angel from heaven preach any other gospel, let him be accursed. No matter how near men may preach the gospel; they must preach the same gospel, every part of it, every ordinance of it, every principle Jesus Christ revealed and his apostles taught, if they do not, they teach another gospel, and if they teach another, says the apostle, let them be accursed.

“Now if you will preach the same gospel, you will preach the same principles precisely that were taught not only by Paul, Peter, James, and John, but by all the rest of their fellow-servants. . . .

“The gospel preached by Joseph Smith is the same that is contained in the New Testament, and which was preached by Jesus Christ and his apostles, and it is the power of God to every one that believes it.”—Jedediah M. Grant, *Journal of Discourses*, vol. 2, pp. 231, 232.

“Now, to the Latter-day Saints, I will say that when you received the gospel in foreign lands you received no more, in comparison, than a child receives at school when he learns his first lesson. If he masters the alphabet he thinks he is progressing finely. If the Saints received the alphabet abroad they are doing well. When they come here they have more to learn.”—Brigham Young, *Journal of Discourses*, vol. 14, p. 277.

“Joseph in his lifetime did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God. . . .

“I have shown to the brethren and sisters that Brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before.”—Brigham Young, in *Times and Seasons*, vol. 6, pp. 955, 956.

“I tell you we are in the middle of the ‘big turnpike,’ and if we continue in it the keys of exaltation are with us, and the great work of God will unfold to this people things that have been hid from before the foundation of the world. . . . The Lord in mercy to us has given us a great Prophet and a wise Ruler in Israel, that we may exert our powers, influence, and wisdom, under his direction, to prepare for the revelation of the law of exaltation

which has been so long promised.”—George A. Smith, *Journal of Discourses*, vol. 3, pp. 220, 218.

“We sometimes see men make their appearance among us, and after a short stay they will say, ‘Why I believe I will go off to some place and wait till ancient Mormonism comes round again, for this is not ancient Mormonism, these are not the original doctrines that were preached.’ Well, there were similar persons in the days of the Apostle Paul. He in writing to the Hebrews, 5th chapter and 12th verse, says, ‘For when for the time ye ought to be teachers,’ that is, when you have been long enough in the Church to become teachers, ‘ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.’ ‘You, says he, ‘have need that one teach you again which be the first principles of the oracles of God; and you belong to that class who have need of milk.’ Now when I hear a ‘Mormon’ talk of going back to ‘Ancient Mormonism,’ it forcibly reminds me of this passage of scripture which I have just cited.”—George A. Smith, *Journal of Discourses*, vol. 2, p. 332.

“If I have any knowledge touching the condition of this people at the present time, and the way they are taught, led, counseled, and dictated by those who go before them to open up the way, it is directly opposite of that we saw in the days of Joseph the Prophet.”—Brigham Young, *Journal of Discourses*, vol. 1, p. 78.

“There are a great many old men who have the priesthood upon them, who have been in the church from the beginning, and yet they are spiritually dead. What is the matter? I can expose them, I can tell you just what ails them, and why they are spiritually dead. They do not wake up, and can not wake up, because they do not consider that they are guilty of anything wrong. They can not see themselves, but when you come to find out you will find that they have, from the death of Joseph and before he was slain, murmured and complained at Brigham and Heber, saying that ‘Mormonism is not as it was then; and if Joseph had lived, he would have taken hold of us and made us prominent members in the house of Israel.’ . . . You say, ‘We knew and understood “Mormonism,” when Joseph was alive, but we do not know the tree now, it has grown so fast.’”—Heber C. Kimball, *Journal of Discourses*, vol. 4, p. 173.

“Apostates are found as we pass through the country, and they will say, ‘I knew the work to be true, twenty years ago, when you, brother Lyman, or somebody else, came through our section of

country and preached the gospel; I knew that it was true then.' Then, why did you apostatize and leave the church? Have you found out that it was false? 'Well, I do not know that I have, but it was that "Mormonism" that was preached twenty years ago that I knew.'—Amasa Lyman, *Journal of Discourses*, vol. 5, p. 307.

"Now, brethren, go in the name of Jesus Christ and preach the first principles of the gospel, and tell the brethren and sisters to gather to the fold of Christ, where all things shall be told them."—Heber C. Kimball, *Journal of Discourses*, vol. 10, p. 47.

"The Lord Almighty leads this Church, and he will never suffer you to be led astray if you are found doing your duty. You may go home and sleep as sweetly as a babe in its mother's arms, as to any danger of your leaders leading you astray, for if they should try to do so the Lord would quickly sweep them from the earth."—Brigham Young, *Journal of Discourses*, vol. 9, p. 289.

"I feel that I have spoken the truth to you, I ask you to receive it in good and honest hearts. It is found in the books; but the books are the dead letter. It is the living oracles that have the right to organize and direct, to counsel and exhort, admonish and reprove."—Joseph F. Smith, in a sermon November 11, 1895, as reported in *Deseret News* for January 18, 1896.

"I will conclude, brethren and sisters, by saying that we heard this morning the voice of the Presidency of the church—that voice which the Lord says we must listen to as though it proceeded from Jehovah himself."—Apostle Rudger Clawson, in a sermon before the fall conference, as published in the minutes, October 4, 1901.

"I would not care if there was not a Bible within ten thousand miles of this place, or any other book or scrip; here are the oracles living right in our midst, and we receive them from day to day, by word of mouth from a living man, an apostle who is alive, and through a priesthood which is living in our midst.

"At the same time, a great many persons think more of the testimony of a dead apostle than they do of a living one, and think more of dead prophets than they do of living ones who are here in their midst."—Heber C. Kimball, *Journal of Discourses*, vol. 3, p. 197.

"I have known that Brother Marks 'had no evidence but the written word;' but if this people have no evidence but the written word, it is quite time to go to the river and be baptized for the remission of their sins. . . . As to a person not knowing more

than the written word, let me tell you that there are keys that the written word never spoke of, nor never will."—Brigham Young in *Times and Seasons*, vol. 5, pp. 666, 667.

"Let all the elders who have been sent forth on missions to *foreign lands*, magnify their high and holy calling, in word and deed, and be an *example unto all men*. Teach the *first principles of the gospel*; and so far as men shall believe your testimony, administer the first ordinances of life and salvation; and when they want to know more, send them home, tell them that Zion is the place for them to receive those teachings which you have not time to teach, and which do not belong to your mission. Do not undertake to teach the mysteries of the exaltations and powers of the worlds to come, and of eternal lives, unless you want to lose all the little claim to eternal life which you may have."—Epistle of the Presidency, Great Salt Lake City, April 13, 1853, signed by Brigham Young, Heber C. Kimball, and Willard Richards, *Millennial Star*, vol. 15, p. 440.

CHAPTER 3.

Living Oracles.

"THE LIVING ORACLES.—God has never given a dispensation of the gospel to his earthly children without intrusting it to some of his servants. These men have been given the keys of their respective dispensations; have controlled, under God, the labors thereof; have been, in short, the 'Living oracles' to their generation. The word *oracle* is instructive. It is derived from the Latin *ora*, meaning the mouth. It means, therefore, those whose authoritative teachings are by spoken word, as well as by pen. And their word takes precedence, with their own generation, over that which has been written by any previous authority. This for the reason that their instructions are especially adapted to present needs. Peculiar conditions arise in different stages of the world's history, which must be met by appropriate instructions. These instructions can be given only by those who live in the time, and witness the events. These are the living oracles. Where they are not to be found, and absolute dependence is placed upon man's interpretation of the writings of a previous generation, produced, perhaps, under entirely different conditions, confusion is sure to result. Hence the necessity of living oracles who speak in the name of God; and hence the need of exercising faith in them. For there is

no danger of misunderstanding or misapplying their words, since they themselves are present to correct all errors. Their authority also includes the right to interpret the scriptural writings of previous dispensations. For in case of doubt as to what the law of God is, final appeal is made to the living oracles, who interpret through the authority of the priesthood, and the inspiration of the Holy Ghost."—Manual, 1901-02, pp. 80, 81.

"The living oracles that exist in the true church, possess and exercise the power of discrimination between obsolete and active commandments. Whenever it is necessary that a decision be made as to the present application of a commandment, or the interpretation of scripture, the matter is referred to the living oracles, and their decision is final. There is no dissipation of energy in doubt or indecision. Whereas, in the Christian world at large division into numerous sects and parties has resulted from the freedom with which one puts his own interpretation on scripture, in the true Church of Christ, with the living oracles of God to decide such matters, confusion is avoided. The living oracles are a motive force to the church, in the fact that they are as the name implies, 'Mouthpieces' of God to his people. . . . Whenever Deity sees fit to give new commandments to his people, he does so through those whom he has appointed his oracles. In some instances these commandments supersede commandments found in the written word, not because of conflict, but of changing conditions. It is easily seen how important the existence of these living oracles is to the church. They have guided it, by the power of the priesthood and the inspiration of the Holy Ghost, through all its vicissitudes. Whenever changing conditions have rendered special instructions and commandments necessary, they have been given through this channel. The order of succession in the presidency of the church is perfect and unmistakable; and there has never been an absence of these oracles, or a doubt as to who they were. Thus, the church has not been left without the direct revelation of the mind and will of God. And at the same time, it has had the use of the written word, and its inspired interpretation, through these living oracles. In the light of these facts, it is not surprising that the church has continued in existence and has been capable of adaptation to all varying conditions. . . . 'It is a mistake to suppose that written scripture ever made the Church of Christ. It was the Church of Christ always that made scripture, and it is making scripture to-day; for the Lord has said that whatsoever is uttered by his priesthood when moved by the Holy

Ghost, 'Shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.' And that is the claim and authority of the Church of Christ. That is, the Church has both for her members and for the world, the present, living word of God; and whatsoever the servants of God, who constitute his holy priesthood, do and say under the inspiration of the Holy Ghost here spoken of, is the voice of God unto the people. It has been that voice that has founded The Church; which has given to her both her organization and her doctrine. It has guided her through all the trials of the past. It will preserve her through all the changing conditions and difficulties of the future. It is the source of her strength, the secret of her power, the means of her growth, the sheet anchor of her safety; for it is the means through which the wisdom and strength of God are imparted to her."—Manual, 1902-03, pp. 64, 65.

God May Require One Thing To-day and Another To-morrow.

Extract from Apostle Orson F. Whitney's sermon as reported in conference minutes, October 6, 7, 9, 1910, pp. 50-53.

* "It is not for man to sit in judgment upon the decrees of the Almighty. It is his duty to obey. . . . 'My word is my law, saith the Lord.' He has a right to require one thing to-day and another thing to-morrow, and the latest word that comes from him is the word that his people must obey.

"This is what it means to 'live by every word that proceeds from the mouth of God.' We can not justify ourselves in living by that particular part of the word that appeals to us, the part that we desire to obey, but must be willing to make sacrifices. Sometimes the sacrifice is involved in the doing of a deed, and sometimes in leaving it undone. We do not take our commands from the Bible. We are not governed by the gospel as revealed to the Nephites. We are living in the dispensation of the fullness of times, and have a right to receive divine revelation, here and now, and this is our guide, our law, and we must be governed thereby. No man can stand up to-day in this Church and justify himself in any course by pleading what the Nephites did, or what the Jews did or did not do. The vital question with us is: What does God require of the Latter-day Saints? We have as much right to the word of the Lord as had the Nephites, the Jews, or the early Christians. If this is not true, Mormonism is a sham and is not what it claims to be." (Pp. 51, 52.)

The Gospel the Same to All Nations.

* "And gave unto him commandments which inspired him; and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them."—*Doctrine and Covenants* 17:2; Utah edition 20:7-10.

* "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel."—*Doctrine and Covenants* 42:5; Utah edition 42:12.

* "Wherefore, I speak the same words unto one nation like unto another."—*Book of Mormon*, 2 Nephi 12:7; Utah edition 2 Nephi 29:8.

* "Verily, verily, I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken, unto the ends of the earth."—*Book of Mormon*, 3 Nephi 5:9; Utah edition, 3 Nephi 11:39-41.

* "I feel that I have spoken the truth to you, I ask you to receive it in good and honest hearts. It is found in the books; but the books are the dead letter. It is the Spirit that giveth life. It is the living oracles that have the right to organize and direct, to counsel and exhort, admonish and reprove."—Joseph F. Smith., in a sermon November 11, 1895, as reported in *Deseret News* for January 18, 1896.

¹ "The men who will not carry out the instruction given through Pres. Lorenzo Snow [then president of the church] are not in harmony with God, for I testify to you that he is the mouthpiece of the Most High upon the face of the earth; and those who refuse to accept his teachings, if they do not repent, will lose the spirit of this work and will apostatize, as the Lord lives."—Abram O. Woodruff, one of the apostles, in a sermon delivered before

¹Copied by compiler, but not afterwards verified or compared. The author vouches for the correctness of the copy.

the conference on October 6, 1899, page 5, of published minutes of that conference.

¹“There is also a tendency among the youth—and, I am sorry to say, among some of the older ones—to show but little regard for the sacredness of the holy priesthood. What I mean by the holy priesthood is that authority which God has delegated to man, by which he may speak the will of God as though the angels were here to speak it themselves; by which men are empowered to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven; by which the words of men, spoken in the exercise of that power, become the words of the Lord, the law of God unto the people, scripture, and divine commands. It is therefore not good that the Latter-day Saints and the children of the Latter-day Saints should treat lightly this sacred principle of authority which has been revealed from the heavens in the dispensation in which we live. It is the authority by which the Lord God Almighty governs his people, and by which in time to come, he will govern the nations of the world. It is sacred and it must be held sacred by the people. It should be honored and respected by them, in whomsoever it is placed in the church. The young men and young women and the people generally should honor this principle and recognize it as something that is sacred, and that can not be trifled with nor spoken lightly of with impunity.”—Joseph F. Smith, October 4, 1901, published minutes of the conference, page 2.

“Now, brethren, the calling of an apostle is to build up the kingdom of God in all the world; it is the apostle that holds the keys of his power, and nobody else. If an apostle magnifies his calling, he is the word of the Lord to this people all the time, or else he does not magnify his calling;—either one or the other. If he magnifies his calling, his words are the words of eternal life and salvation to those who hearken to them, just as much so as any written revelations contained in these three books (Bible, Book of Mormon, and Doctrine and Covenants). There is nothing contained in these three books that is any more revelation than the words of an apostle that is magnifying his calling. I want you to understand it. If it was necessary to write them, we would write all the time. We would rather the people, however, would live so as to have revelations for themselves, and then do the work we are called to do: that is enough for us. Can any of you think

¹Copied by compiler, but not afterwards verified or compared. The author vouches for the correctness of the copy.

of any revelations you have received that are not written? You can. I preached a short sermon here, yesterday, with regard to exaltation. I spoke but a few minutes, and Brother Pratt brought up the same subject. It is all connected with the great gospel sermon; for we can but notice parts of it, when we undertake to speak to the people. It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a priest—yea, even a God, like his Father in heaven. Without the doctrine that this revelation reveals, no man on earth ever could be exalted to be a God. Do you find out now, when you are exalted, what your work will be yonder?"—Brigham Young, *Journal of Discourses*, vol. 6, p. 282.

The following is part of that short sermon—revelation Mr. Young refers to in the above on exaltation; becoming a God, and creating worlds.

"The first great principle that ought to occupy the attention of mankind, that should be understood by the child and the adult, and which is the mainspring of all action, (whether people understand it or not,) is the principle of improvement. The principle of increase, of exaltation, of adding to that we already possess, is the grand moving principle and cause of the actions of the children of men. No matter what their pursuits are, in what nation they were born, with what people they have been associated, what religion they profess, or what politics they hold, this is the mainspring of the actions of the people, embracing all the powers necessary in performing the duties of life.

"This is the lesson we should study. The powers of our minds and bodies should be governed and controlled in that way that will secure to us an eternal increase. While the inhabitants of the earth are bestowing all their ability, both mental and physical, upon perishable objects, those who profess to be Latter-day Saints, who have the privilege of receiving and understanding the principles of the holy gospel, are in duty bound to study and find out, and put in practice in their lives, those principles that are calculated to endure, and that tend to a continual increase in this, and in the world to come. All their earthly avocations should be framed upon this principle. This alone can insure to them an exaltation; this is the starting point, in this existence, to an endless progression. All the ideas, cogitations, and labors of man are circumscribed by and incorporated in this great principle of life."—Brigham Young, February 6, 1853, *Journal of Discourses*, vol. 2, p. 91.

“One of the greatest queries on the minds of the Saints is to understand the nature, the principle of the foundation of our existence. To say nothing about what has been, if you will follow out that which is before you, you can learn all about it. I have a notion to tell you, though I have not time to say much about it now, I will, however, just tell to you the simple story relating to the exaltation of man in the celestial kingdom of God. We will take Joseph for instance: he is faithful to his calling—has filled his mission to this earth, and sealed his testimony with his blood; he has done the work his Father gave him to do, and will soon come to the resurrection. His spirit is waiting for the resurrection of the body, which will soon be. But has he the power to resurrect that body? He has not. Who has this power? Those that have already passed through the resurrection—who have been resurrected in their time and season by some person else, and have been appointed to that authority just as you elders have with regard to your authority to baptize. You have not the power to baptize yourselves, neither have you power to resurrect yourselves; and you could not legally baptize a second person for the remission of sins until some person first baptized you and ordained you to this authority. So with those that hold the keys of the resurrection to resurrect the Saints. Joseph will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it out to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned and receive keys and powers by which they will be capable of organizing worlds. What will they organize first? Were I to tell you, I should certainly spoil all the baby resurrection that Elder Hyde and others ever preached, as sure as the world. After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he can not do without Eve, he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently

through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children. This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my father; (this I will explain to you at some future time;) but it does not prove that he is not my father, if I become a God; it does not prove that I have not a father. I am on the way to become one of those characters, and am nobody in the world but Brigham Young."—Brigham Young, *Journal of Discourses*, vol. 6, p. 275.

"After the death of the Prophet, the world and the Devil thought that they had once more destroyed the attempt of the Almighty to reveal the law of exaltation, as only part of the work of rearing the Temple was then done. . . .

"By and by the Devil discovered that Brother Joseph's blood was not spilled before the Lord had said, 'You have done enough, you may rest from your labors.' He had conferred upon others the knowledge of the priesthood; and God raised up another man to be a Prophet unto Israel, to be a President, a Ruler, and Instructor. . . . The Lord in mercy to us has given us a great Prophet and a wise Ruler in Israel, that we may exert our powers, influence, and wisdom, under his direction, to prepare for the revelation of the law of exaltation which has been so long promised."—George A. Smith, March 18, 1855, *Journal of Discourses*, vol. 2, p. 218.

Adam God.

Brigham was true to his promise in explaining to them how "Adam is my father"; read his explanation: "Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken—He is our FATHER and our God, and the only god with whom we have to do. Every man upon the earth, professing Christians or nonprofessing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the

thorn, the brier, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. . . . Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

"I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost."—Brigham Young, in *Journal of Discourses*, vol. 1, pp. 50, 51; *Millennial Star*, vol. 15, pp. 769, 770.

"Though we have it in history that our father Adam was made of the dust of this earth [Genesis 2:7], and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation. He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle."—Brigham Young, in *Journal of Discourses*, vol. 3, p. 319.

"Concerning the item of doctrine alluded to by Elder Caffall and others, viz, that Adam is our Father and God, I have to say do not trouble yourselves, neither let the Saints be troubled about that matter. . . . If, as Elder Caffall remarked, there are those who are waiting at the door of the church for this objection to be removed, tell such, *the prophet and apostle Brigham has declared it, and that it is the word of the Lord.*"—Franklin D. Richards, in *Millennial Star*, vol. 16, p. 534.

"This will be fully accomplished when every knee shall bow, and

every tongue confess that he is the God of the whole earth. Then will the words of the Prophet Brigham, when speaking of Adam, be fully realized—‘He is our Father and our God, *and the only God with whom we have to do.*’ Having now observed how Adam the first man became a God, we inquire why may not millions of his children receive the same godlike knowledge and power?”—Franklin D. Richards, in *Millennial Star*, vol. 17, p. 195.

Man will Become a God and Create Worlds.

“I will continue the point I am now at. The Lord created you and me for the purpose of becoming Gods like himself; when we have been proved in our present capacity, and been faithful with all things he puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like unto our Father in heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, and becoming Gods, even the sons of God.”—Brigham Young, in *Journal of Discourses*, vol. 3, p. 93.

“It is stated that those who attain to this highest degree will be blessed with eternal increase; they who enter into a lower degree see the end of their kingdom—a stop is put to increase.”—Manual, 1901-02, p. 57.

“I have learned by experience that there is but one God that pertains to this people, and he is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. That son called twelve men and ordained them to be apostles, and when he departed the keys of the kingdom were deposited with three of those twelve, viz: Peter, James, and John. Peter held the keys pertaining to that Presidency, and he was the head.”—Heber C. Kimball, in *Journal of Discourses*, vol. 4, p. 1.

“Celestial Glory: They who have obeyed the laws of the gospel, received the Holy Ghost, obtained and honored the priesthood, and lived lives of righteousness, remaining faithful in spite of persecution and earthly tribulation, shall be admitted to the celestial glory. Here they will enjoy the personal presence and glory of the Father and the Son; they will be kings and priests of the most high, (Revelation 20:6); those in the highest degree of this glory shall have thrones, dominion, and endless increase; they shall be gods,

creating and governing worlds, and peopling them with their offspring.”—Manual, 1901-02, pp. 51, 52.

“We believe in a God who is himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement; the perpetual work of whose creation stands ‘finished, yet renewed for ever;’—a Being who has attained his exalted state by a path which now his children are permitted to follow; whose glory it is their heritage to share. In spite of the opposition of all other sects, in the face of direct charges of blasphemy, the Church proclaims the eternal truth, ‘As man is, God once was; as God is, man may become.’ With such a future, well may man open his heart to the stream of revelation, past, present, and to come; and truthfully should we be able to say of every enlightened child of God, that he ‘beareth all things, believeth all things, hopeth all things, endureth all things.’—Talmage’s Articles of Faith, pp. 441-443.”—Manual, for 1902-03, p. 99.

“The same Father that begat the tabernacle of Jesus on the earth brought forth the world of mankind; and we are all his children, whether we do wickedly or not. We are the offspring of one common Father [Adam].”—Brigham Young, in *Journal of Discourses*, vol. 6, p. 348.

“It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here, and there are many more. . . . We can not receive, while in the flesh, the keys to form and fashion kingdoms and to organize matter, for they are beyond our capacity and calling, beyond this world. In the resurrection, men who have been faithful and diligent in all things in the flesh, have kept their first and second estate, and worthy to be crowned Gods, even the sons of God, will be ordained to organize matter. . . . If we ask who

will stand at the head of the resurrection in this last dispensation, the answer is—Joseph Smith, junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they will hunt up their friends and resurrect them when they shall have been officiated for, and bring them up.”—*Journal of Discourses*, vol. 15, pp. 137-139.

“And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we can not receive in the flesh. Herein, brethren, you can perceive that we have not finished, and can not finish our work, while we live here, no more than Jesus did while he was in the flesh.”—Brigham Young, in *Journal of Discourses*, vol. 15, p. 137.

“But another and still greater object the Lord had in view in sending us down from yonder world to this is, that we might be redeemed in due time, by keeping the celestial law, and have our tabernacles restored to us in all the beauty of immortality. Then we will be able to multiply and extend forth our posterity and the increase of our dominion without end. Can spirits do this? No; they remain single. There are no marriages among spirits, no coupling together of the males and females among them; but when they rise from the grave, after being tabernacled in mortal bodies, they have all the functions that are necessary to people worlds. As our Father and God begat us, sons and daughters, so will we rise immortal, males and females, and beget children, and, in our turn, form and create worlds, and send forth our spirit children to inherit those worlds, the same as we were sent here, and thus will the works of God continue, and not only God himself, and his Son Jesus Christ have the power of endless lives, but all of his redeemed offspring.”—Orson Pratt, in *Journal of Discourses*, vol. 14, p. 242.

“We expect to be like God, our heavenly Father—to take part in creation, in the creation and peopling of new worlds, and in doing things similar to what God has done.”—George Q. Cannon, in *Journal of Discourses*, vol. 15, p. 300.

“What will become of the old bachelor who refuses to obey the ordinance of marriage? . . . What will be their condition there? They will be angels. There are many different classes of beings in the eternal worlds, and among them are angels. . . . Some of these angels have received their exaltation, and still are called angels. For instance Michael has received his exaltation. He

is not without his kingdom and crown, wife or wives and posterity, because he lived faithful to the end. . . . Those other classes I have mentioned have neglected the new and everlasting covenant of marriage. They can not inherit this glory and these kingdoms—they can not be crowned in the celestial world. What purpose will they serve? They will be sent on errands—be sent to other worlds as missionaries to minister, they will be sent on whatever business the Lord sees proper; in other words, they will be servants. To whom will they be servants? To those who have obeyed and remained faithful to the new and everlasting covenant, and have been exalted to thrones; to those who have covenanted before God with wives so that they may raise up and multiply immortal intelligent beings through all the ages of eternity. Here is the distinction of classes, but all of the same glory, called celestial glory.”—O. Pratt, in *Journal of Discourses*, vol. 15, pp. 320-322.

“The earth will have to pass away the same as our bodies do, and the dust thereof be mingled in a chaotic form. But that same being who organized the earth will again speak, and eternity will again hear his voice, and the materials of our earth will come together again, and when it unites them in one, and forms them into a world, it will be a glorious world, a habitation for immortal beings; . . . They will dwell upon it, and the generations of their children will dwell upon it, till they become sufficiently numerous to need another creation. What generation? Generations do you say, Mr. Pratt? Do you mean to say that these immortal beings are going to have posterity? I do. I mean just what I say. Those who are accounted worthy to inherit this earth, when it shall be made heavenly, celestial beings will people the earth with their own offspring, their own sons and their own daughters; and these sons and these daughters which will be born to these immortal beings, will be the same as you and I were before we took these mortal tabernacles. Now do you understand it? . . . They will spread forth and multiply as the stars in yonder heavens or as the sand on the seashore, that can not be numbered by mortal man. These offsprings will be spirits, not bodies with flesh and bones till they have proved themselves as we have done, when they shall be sent upon a new earth, and receive tabernacles the same as we have done, and if they are willing to keep the laws of God as the Saints keep the laws of God they will also be redeemed, and there will be a mansion prepared for them, namely, the world that is erected for their habitation. . . . People may think they can get a fullness of celestial glory, without having a wife. They may

think so, but they will be mistaken. The Lord our God ordained that the male and female should be united for eternity. . . . Hence eternal marriage was ordained by him for the purpose of multiplying intelligent beings after we leave this world. No marriage in the next world. This is the world for all ordinances as well as the ordinance of marriage. . . . Hence it is written, that they neither marry nor give in marriage in that world.”—O. Pratt, in *Journal of Discourses*, vol. 20, pp. 155-157.

“When we talk about celestial glory, we talk of the condition of endless increase; if we obtain celestial glory in the fullest sense of the word, then we have wives and children in eternity, we have the power of endless lives granted unto us, the power of propagation that will endure throughout all eternity, all being fathers and mothers in eternity; fathers of fathers, and mothers of mothers, kings and queens, priests and priestesses, and shall I say more? Yes, all becoming gods. . . . I do not have any other view than this of the character of the salvation and exaltation that God has promised unto us; and I therefore do not expect that any man will ever enter into the celestial kingdom of our God, until he is tested and proved in all things. Some men think they can slip around—I have heard such men talk—they think they are going to get into the celestial kingdom without obeying the law of celestial marriage.”—George Q. Cannon, in *Journal of Discourses*, vol. 22, p. 124.

“But Jesus further says, concerning those persons who have not attended to those matters here, that in the resurrection they are as the angels of God: and some of the angels are a little lower than men. In what respect? They have not the power to increase their kingdom by the multiplication of their species, and this because they have not lawful and legal wives. They are probably among that class who have put off marriage for eternity, and die without attending to it; and after the resurrection, they find themselves wifeless, without any family or kingdoms of their own offspring. In this single and undesirable condition they are to remain, because they can not hunt up a wife after the resurrection. Such, instead of receiving crowns, will merely become ministers or messengers for the crown, being sent forth by those who have attained to a higher glory, who have the power of receiving kingdoms, and increasing the same, through their own offspring that are begotten after the resurrection by the wives given to them while here in this world. These angels have forfeited this privilege; consequently, they are lower than the man who keeps a celestial

law; and if these angels lived on the earth, they would be called old bachelors.”—O. Pratt, in *Journal of Discourses*, vol. 6, p. 359.

“Marriage thus becomes one of the chief means of man’s exaltation and glory in the world to come, whereby he may have endless increase of eternal lives and attain at length to the power of the Godhead.”—A Brief History of the Church of Jesus Christ of Latter-day Saints by George Q. Cannon, page 138, published in 1893. (As quoted in Creed and Conduct of the Mormon Leaders, page 8.)

“God always attached an honorable distinction to males and females who engaged in the sacred system of plurality according to the conditions he laid down for them to observe. . . .

“I would here say, that the promise made to Abraham and all who are heirs of the same promise through faith, extends to all generations, in this life, and to all generations to come, for ever and ever. That is, Abraham and Sarah will continue to multiply, not only in this world, but in all worlds to come. And the same is true of all the sons and daughters that obtain a fullness of the promise made to Abraham. . . . Will the resurrection return you a mere female acquaintance that is not to be the wife of your bosom in eternity? No. God forbid. But it will restore you the wife of your bosom immortalized, who shall bear children from your own loins in all worlds to come, and that without pain or sorrow in travail. This, sir, was couched in the promise made to Abraham. This makes the promise great.”—Spencer’s Letters, pp. 195, 204, 205.

“I would not care if there was not a Bible within ten thousand miles of this place, or any other book or scrip; here are the oracles living right in our midst, and we receive them from day to day, by word of mouth from a living man, an apostle who is alive, and through a priesthood which is living in our midst. At the same time, a great many persons think more of the testimony of a dead apostle than they do of a living one, and think more of dead prophets than they do of living ones who are here in their midst.”—Heber C. Kimball, in *Journal of Discourses*, vol. 3, p. 197.

“After this, I don’t want anybody to go away from the meeting and say, ‘I guess they were mistaken.’ Don’t let us hear any more of it, brethren; never let such a thing be spoken, that a prophet of God is mistaken. I ask this congregation, and I adjure you in the name of the Lord to speak, if ever you heard Brother Brigham, Brother Kimball, Brother Jedediah, or Brother Wells say anything

that was not strictly true. I answer, you never did.”—Patriarch John Young, in *Journal of Discourses*, vol. 5, pp. 25, 26.

“I am thankful for the great and glorious principles that I have heard from Brother Kimball this morning; and I can bear my testimony before angels and before my heavenly Father that every word he spoke has been by the inspiration and power of the Holy Ghost.”—Patriarch John Young, in *Journal of Discourses* vol. 5, p. 24.

*“Q. Has God given many revelations to men?

“A. Yes, a great number.

“Q. Where have we any account of his doing so?

“A. In the Bible, the Book of Mormon, the Book of Doctrine and Covenants and other publications of the Church of Jesus Christ of Latter Day Saints.”—Children’s Catechism, chapter 3. (As quoted from Creed and Conduct of the Mormon Leaders, page 5.)

*“Q. Are there more gods than one?

“A. Yes, many.”—Catechism for Children, p. 13. (Page 6 of Creed and Conduct of the Mormon Leaders.)

*“We believe in the plurality of Gods.”—B. H. Roberts, Mormon Doctrine of Deity.

“*The Journal of Discourses* is replete with true doctrine, wisdom and knowledge. It is the greatest theological work published. It is suitable for all—learned and unlearned—Saint and sinner.”—*Millennial Star*, vol. 37, p. 313.

*“Many hundreds of the servants of God among the Latter Day Saints keep journals of their travels, and of the miracles which pass under their observation. Hence the acts of the apostles of the nineteenth century are recorded as well as the acts of those in the first century; and the miracles recorded in the latter-day acts are just as worthy of being believed as the miracles recorded in the former-day acts.”—Divine Authenticity of the Book of Mormon, page 80. (As quoted in Creed and Conduct of the Mormon Leaders, page 5.)

“Written revelation is comprised in the four books of Scripture accepted by the church in this dispensation—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. . . . So far as these revelations are adapted to present conditions, they are binding on the church to-day.”—Manual, for 1902-03, p. 64.

*“The Standard Works of the Church form our written authority and doctrine; but they are by no means our only source of in-

formation and instruction on the theology of the church. We believe that God is as willing to-day as he ever has been to reveal his mind and will to men, and that he does so through chosen and appointed channels. We rely therefore on the teachings of the living oracles of God, as of equal validity with the doctrines of the written word, the men in chief authority being acknowledged and accepted by the church as prophets and revelators, and as being in possession of the power of the holy priesthood."—Articles of Faith, by Talmage, p. 5.

*"Some of the sectarian ministers are saying that we 'Mormons' are ashamed of the doctrine announced by Pres. Brigham Young to the effect that Adam will thus be the God of this world. No, friends, it is not that we are ashamed of that doctrine. If you see any change come over our countenances when this doctrine is named, it is surprise, astonishment, that anyone at all capable of grasping the largeness and extent of the universe—the grandeur of existence and the possibilities in man for growth, for progress, should be so lean of intellect, should have such a paucity of understanding, as to call it in question at all. That is what our change of countenance means—not shame for the doctrine Brigham Young taught."—B. H. Roberts, in *The Mormon Doctrine of Deity*, pp. 42, 43.

*"Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of lords, and King of kings, must have a noble race in the heavens, or upon the earth, or else he can never be as great in power, dominion, might and authority, as the Scriptures declare. But hear; the mystery is solved. John says (Revelation 14,) 'And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.' Their Father's name; bless me! that is GOD! Well done for Mormonism; *one hundred and forty-four thousand gods*, among the tribes of Israel, and, two living Gods and the Holy Ghost, for this world! Such knowledge is too wonderful for men, unless they possess the spirit of Gods."—B. H. Roberts, in the *Mormon Doctrine of Deity*, p. 253.

God has a Plurality of Wives.

"If none but gods will be permitted to multiply immortal children, it follows that each god must have one or more wives. God, the Father of our spirits, became the Father of our Lord Jesus

Christ according to the flesh. . . . The fleshly body of Jesus required a mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of husband and wife; hence the Virgin Mary must have been, for the time being, the *lawful* wife of God the Father. . . .

"As God the Father begat the fleshly body of Jesus, so he, before the world began, begat his spirit. As the body required an earthly mother, so his spirit required a heavenly mother. As God associated in the capacity of a husband with the earthly mother, so likewise he associated in the same capacity with the heavenly one; earthly things being in the likeness of heavenly things; and that which is temporal being in the likeness of that which is eternal; or, in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven."—Orson Pratt, in *The Seer*, pp. 158, 159.

"The Father of our spirits has only been doing that which his progenitors did before him. Each succeeding generation of gods follow the example of the preceding ones: each generation have their wives, who raise up from the fruit of their loins immortal spirits: when their families become numerous, they organize new worlds for them, after the former patterns set before them; they place their families upon the same, who fall as the inhabitants of previous worlds have fallen; they are redeemed after the pattern by which more ancient worlds have been redeemed. The inhabitants of each world have their own personal father, whose attributes they worship, and in so doing all worlds worship the same one God, dwelling in all his fullness in the personages who are the fathers of each. Thus will worlds and systems of worlds, and gorgeous universes, be multiplied in endless succession through the infinite depths of boundless space."—Orson Pratt, in *The Seer*, p. 135.

Jesus Christ had a Plurality of Wives.

"Did the Savior of the world consider it to be his duty to fulfill all righteousness? . . . And if the Savior of the world found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race, . . . would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? . . . 'He shall see his seed.' . . . If he has no seed, how could he see them? . . . 'And who shall declare his generation,' . . . If he had no generation, who could declare it. . . .

We say it was Jesus Christ who was married [at Cana] . . . whereby he could see his seed, before he was crucified."—Orson Hyde, in *Journal of Discourses*, vol. 2, pp. 79-82.

"Next let us inquire whether there are any intimations in Scripture concerning the wives of Jesus. . . . One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when he arose from the dead, instead of first showing himself to his chosen witnesses, the apostles, he appeared first to these women, or at least to one of them, namely, Mary Magdalene. Now it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we, no doubt, should learn that these beloved women were his wives. Indeed, the Psalmist, David, prophesies in particular concerning the wives of the Son of God. . . . 'KING'S daughters were among thine honorable WIVES; upon thy right hand did stand the QUEEN in a vesture of Gold of Ophir.' (Psalm 45:8, 9.)"—Orson Pratt, in *The Seer*, pages 159, 160.

"Thus perfected, the whole family will possess the material universe, that is, the earth, and all other planets, and worlds, as 'an inheritance incorruptible, undefiled, and that fadeth not away.' They will also continue to organize, people, redeem, and perfect other systems which are now in the womb of Chaos, and thus go on increasing their several dominions, till the weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, and more power and glory than is possessed by Jesus Christ or by his Father; while at the same time Jesus Christ and his Father, will have their dominion, kingdoms, and subjects increased in proportion."—Parley P. Pratt, quoted by B. H. Roberts, in *Mormon Doctrine of Deity*, p. 257.

"SENATOR OVERMAN. Let me ask a question for my own satisfaction. I have a little pamphlet which states that you teach that our Savior was a polygamist. Is that so?

"MR. SMITH [Joseph F. Smith]. We do not teach any such doctrine. We simply teach the historical fact that Jesus Christ descended through a line of polygamists from David and Abraham.

"SENATOR OVERMAN. You do not teach that he had polygamous relations?

"MR. SMITH. Oh, no, sir."—Reed Smoot, volume 1, page 338.

"The first principle taught us in the valley, was to be obedient

to counsel; and I would recommend the same to you, and if you accept it, all will be well; then the weight is off your shoulders, and so far you are no longer responsible. . . . If you are found obedient to counsel, nothing will stumble you, neither 'spiritual wifeism' nor anything else. You will swallow all good things down, and that too without any oil."—Daniel Spencer, in *Millennial Star*, vol. 15, pp. 90, 91.

"We must not only go down into the water and be baptized for the remission of our sins, but we must be obedient in all things, both temporal and spiritual. . . . No matter how contrary to our views counsel may come, it is our duty to obey it, as long as it comes from the right source. . . . Brethren, the holy priesthood is the oracle of God, and those who hold it have as much authority to speak to us as Peter and Paul had to speak to the generation in which they lived; and now is the time when you are young to learn these things, and to get rid of the superstitions and absurd notions of our forefathers."—Jason W. Young, in *Millennial Star*, vol. 14, p. 155.

"The most of those present have received their endowments, their washings, and anointings, and have made covenants to their God and their brethren, before witnesses, that they would be faithful, that they would be true, that they would listen to the counsels of the Lord's servants, and cease to do evil."—Heber C. Kimball, in *Journal of Discourses*, vol. 3, p. 269.

"Have not the majority of this congregation made the most solemn covenants and vows that they will listen to, obey, and be subject to the priesthood? Have not the sisters made the same solemn covenants and vows before God and angels, that they would be subject to their husbands?"—Idem, p. 112.

"Do you uphold your husband before God as your lord? 'What?—my husband to be my lord?' I ask, Can you get into the celestial kingdom without him? Have any of you been there? You will remember that you never got into the celestial kingdom without the aid of your husband. If you did, it was because your husband was away, and some one had to act proxy for him. No woman will get into the celestial kingdom, except her husband receives her, if she is worthy to have a husband; and if not, somebody will receive her as a servant."—Erastus Snow, *Journal of Discourses*, vol. 5, p. 291.

"When you got your endowments, did you not make a covenant not to speak against the anointed? And every woman that received this ordinance made a covenant with her husband that she would

be true and faithful to him, be a guardian angel to him, and watch over his pillow by night and by day, and be true to her God and to the anointed.”—H. C. Kimball in *Journal of Discourses*, vol. 6, p. 127.

“In regard to our situation and circumstances in these valleys, brethren, WAKE UP! WAKE UP, YE ELDERS OF ISRAEL, AND LIVE TO GOD and none else; and learn to do as you are told, both old and young: learn to do as you are told for the future. And when you are taking a position, if you do not know that you are right, do not take it—I mean independently. But if you are told by your leader to do a thing, do it. None of your business whether it is right or wrong.”—Idem, p. 32.

“Brother Brigham is my leader: he is my prophet, my seer, and my revelator; and whatever he says, that is for me to do; and it is not for me to question him one word, nor to question God a minute. Do you not see? . . . You have got to stop that. It is enough for others to do that, without our meddling with those things. I am speaking to the elders of Israel.”—Idem, pp. 32, 33.

“We have to learn the principle of obedience and do as we are told. As a general thing, this people will listen and do what Brother Brigham and Brother Heber say; but there are some who will not do what their bishops say. Does that show obedience? . . . I have got to be obedient to whom? To my leader. It does not make any odds what he says. . . . Gentlemen, ye elders of Israel, whether you are old men, young men, or middle-aged, you have got to learn the lesson of obedience. . . . To do as I am told is my duty. It is written in the Bible somewhere, ‘Obedience is better than sacrifice, and to hearken, than the fat of rams.’ If I want to honor God, let me honor these whom he has sent and whom he has placed to dictate and control the affairs of his kingdom.”—Heber C. Kimball, in *Journal of Discourses*, vol. 5, pp. 272, 273.

“‘Whoever will not hear that prophet shall be destroyed from among the people.’ . . . Cast away from you every feeling of rebellion and of murmuring that will lead you to oppose your legitimate head, and drink down the spirit of your superiors, and abide by it; and then you are one.”—Orson Hyde, in *Journal of Discourses*, vol. 5, p. 284.

“Now, whatever I might have obtained in the shape of learning, by searching and study respecting the arts and sciences of men,—whatever principles I may have imbibed during my scientific researches, yet, if the prophet of God should tell me that a certain principle or theory which I might have learned was not true, I do

not care what my ideas might have been, I should consider it my duty, at the suggestion of my file leader, to abandon that principle or theory. Supposing he were to say the principles by which you are governed are not right—that they were incorrect, what would be my duty? I answer that it would be my duty to lay those principles aside, and to take up those that might be laid down by the servants of God. . . .

"All we have to do is to live our religion; and when the Presidency say 'Come here,' or 'Go there,' let us be on hand to obey, and all will be right. Let the people be quiet and pray that God may reveal his mind and will to those at the head. We may have our ideas of what we should do in this or that case; but there is no man so well qualified to lead, govern, and direct for the salvation of the people as that man whom God has appointed. We have as good leaders as we need. There never was a better leader given to Israel, nor one more capable of leading this people to salvation, than Brigham Young: he is filled with the Spirit of God day by day."—Wilford Woodruff, in *Journal of Discourses*, vol. 5, pp. 83, 268, 269.

"I am the controller and master of affairs here, under Heaven's direction; though there are those who do not believe this."—Brigham Young, in *Journal of Discourses*, vol. 1, p. 48.

"Says one, 'I like it very well, if you did not gather together, and suffer Brigham Young to lead you like one man.'

"In that consists the beauty of our religion; and he can wield us as a people, like God does the armies of heaven. He can wield us to preach, to pray, or to fight. We have everything spiritual, temporal, and natural, as it should be. . . .

"When he [Brigham] stood up in the majesty of his priesthood, and rebuked the judges here, I know some of our milk-and-water-folks thought all the fat was in the fire. 'Brother Brigham has gone rather too far; he might have spoken a little milder than he did; I think it would have been much better,' &c. This was the language of some hearts; and I feel to say, damn all such poor pussyism. When a man of God speaks, let him speak what he pleases, and let all Israel say, Amen."—Jedediah M. Grant, *Journal of Discourses*, vol. 1, pp. 347, 348.

"It is only for us to be ready to do our duty, to serve our president with all our heart, with all our might, with all our feelings, with all our property and energies, and with all things that the Lord has put into our hands. Let the power that God has put into our hands be used; for herein lies a continued advance-

ment in dominion, in power, and in knowledge. We should be ready at all times to exercise all the power, means, and influence we possess in the service of our God, and resignedly follow out the directions of our president and those that are appointed over us. Let us be like little children, ready and willing to do as we are commanded by the powers that we should obey.”—Lorenzo Snow, in *Journal of Discourses*, vol. 5, p. 314.

“Nothing but obedience to his law, obedience in families, obedience to bishops and to the priesthood in all its ramifications, and especially to Pres. Brigham Young as the head, to carry out his law to the whole people, can accomplish the purposes of God or our salvation as a people. . . . What does that obedience imply? Obedience in all things,—that the Twelve should be obedient to the Presidency, the Seventies to the Twelve, and so on through all the ramifications of the priesthood,—obedience of wives to husbands, children to parents,—and that a general order of this kind should be established in every neighborhood, in every house, and in every heart.”—John Taylor, in *Journal of Discourses*, vol. 5, p. 265.

*“The fact of the matter is, when a man says you may direct me spiritually, but not temporally, he lies in the presence of God—that is, if he has got intelligence enough to know what he is talking about.”—Joseph F. Smith, in *Deseret News* for April 25, 1896.

“In every case the man that dictates the spiritual kingdom of God, must dictate the temporal affairs; it can not be otherwise. I say this to you, because the idea in the minds of a few people is—‘Brigham ought not to meddle with temporal affairs.’”—*Journal of Discourses*, vol. 18, p. 243.

*“It is my duty to know the mind of the Lord concerning myself and also concerning this people; and I think I know it just as well as I know the road home. I do not know the path from that door to my own home any better than I know how to dictate this people, if they will only hearken to me.”—Brigham Young, in *Journal of Discourses*, vol. 18, p. 70.

*“Why we have the Presidency, with President Young at the head, as the mouthpiece of God to this people. . . . Do you believe that he and his first counsel have the right to dictate and manage all affairs pertaining to the temporal and spiritual interests of the church and kingdom of God upon earth? I believe it; do you? These are questions that we want to put to ourselves fairly and frankly and honestly, without any equivocation or reservation, for this is really a part of the order of God.”—John Taylor, in *Journal of Discourses*, vol. 18, p. 80.

*“You have heard me say, a great many times, that there is not that man or woman in this Church, and there never was and never will be, who turn up their noses at the counsel that is given them from the First Presidency, but who, unless they repent of and refrain from such conduct, will eventually go out of the church and go to hell, every one of them. . . . Now Latter Day Saints, I want to say this to you, when a man lifts his heel against the counsel that we give him, I know that man will apostatize, just as sure as he is a living being, unless he repents and refrains from such conduct.”—Brigham Young, in *Journal of Discourses*, vol. 17, p. 159.

“Who gives me power, that ‘at the pointing of my finger,’ the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power? Let the world inquire. It is the God of heaven; it is the Spirit of the Holy Ghost; it is not of myself; it is the Lord Jesus Christ, trying to save the inhabitants of the earth.”—Brigham Young, in *Journal of Discourses*, vol. 1, p. 145.

“If Brother Brigham tells me to do a thing, it is the same as though the Lord told me to do it. This is the course for you and every other Saint to take, and by your taking this course, I will tell you, brethren, you are on the top of the heap.”—Heber C. Kimball, in *Journal of Discourses*, vol. 1, p. 161.

“Now a man will be condemned for not obeying the person properly appointed to preside over him, as much as he would for not obeying Brother Brigham if he were there; and the people will be as much condemned if they do not obey Brother Brigham, as they would if they should disobey the Lord God were he here in person.”—Heber C. Kimball, in *Journal of Discourses*, vol. 3, p. 110.

“Because outsiders come here and say that we are foolish for being led by one man, does that make us so? That man and that woman that are not willing to be led by one man, I wish would clear out, for we can get along without them. . . . Brother Brigham says that he does not fear earth, hell, nor the Devil, if this people will do as they are told, and listen to counsel.”—Heber C. Kimball, in *Journal of Discourses*, vol. 3, p. 263.

“Now, we may take the Bible, the Book of Mormon and Doctrine and Covenants, and we may read them through, and every other revelation that has been given to us, and they would scarcely be sufficient to guide us twenty-four hours. We have only an outline of our duties written; we are to be guided by the living oracles.”—Wilford Woodruff, in *Journal of Discourses*, vol. 9, p. 324.

"With us the Bible is the first book, the Book of Mormon comes next, then the revelations in the Book of Doctrine and Covenants, then the teachings of the living oracles, yet you will find, in the end, that the living oracles of God have to take all things of heaven and earth, above and beneath, and bring them together and devote them to God, and sanctify and purify them and prepare them to enter into the kingdom of heaven."—Brigham Young, in *Journal of Discourses*, vol. 9, p. 297.

"I have power to call upon the brethren to go south and raise cotton and indigo, the olive, and the grape. I have done it. . . . I have power to send brethren to the east or to the west to buy our goods. I have power to say, John, William, or Thomas, Go and find a gold mine; but I am not disposed to exercise this power in that way. God has given this power to me. Let the brethren who have been called to go south go willingly, with their heads up and glory, hallelujah! in their hearts."—Brigham Young, in *Journal of Discourses*, vol. 9, p. 105.

"President Young is acknowledged by us all the master-builder in Zion, or, if you please, the master-workman. . . . The master-builder points to the South and says, Go and raise cotton; but many reply, It . . . is the most wretched, barren, God-forsaken country in the world! This is not submitting to the will of the master-builder. . . . We boast about being one, pray about it, and rejoice about it every minute; but let the Lord's servants try to dictate us how to manage our property in the best possible manner for the general good and the accelerated growth of the wealth and influence of this great people, we declare by our works they shall not touch a dollar. . . . If a man is instructed to raise flax, and introduce machinery to manufacture it, I like to see him do it cheerfully."—George A. Smith, in *Journal of Discourses*, vol. 9, pp. 116, 117.

CHAPTER 6.

Blood Atonement.

"Suppose the shepherd should discover a wolf approaching the flock, what would he be likely to do? Why, we should suppose, if the wolf was within proper distance, that he would kill him at once with the weapons of defense which he carries; in short, that he would shoot him down, kill him on the spot. If the wolf was not within shot, we would naturally suppose he would set the dogs on him; and you are aware, I have no doubt, that these shepherd dogs have very *pointed teeth*, and they are very active, very sensitive to

know when the flock is in danger. It is sometimes the case, perhaps, that the shepherd has not with him the necessary arms to destroy the wolf, but in such a case he would set his faithful dogs on him, and by that means accomplish his destruction.

"Is this true in relation to the shepherd, and the flock, and the dogs? You can all testify to its truth. Now was Jesus Christ the good shepherd? Yes. What the faithful shepherd is to his sheep, so is the Savior to his followers. He has gone and left on earth other shepherds who stand in the place of Jesus Christ to take care of the flock. When that flock is out on the prairie, and the pasture range extending broad and green before them, and completely cleared of wolves, is not that sanctified and cleansed, when there is nothing to hurt or destroy them? I ask if one wolf is permitted to mingle with the flock, and unmolested proceed in a work of destruction, will he not go off and tell *the other* wolves, and they bring in a thousand others, more wicked and ravenous than themselves? Whereas, if the first one should meet with his just deserts, he could not go back and tell the rest of his hungry tribe to come and feast themselves upon the flock.

"Now don't say that Brother Hyde has taught strong things, for I have only told you what takes place between the shepherd and the flock, when the sheep have to be protected.

"If you say that the priesthood or authorities of the Church here are the shepherd, and the church is the flock, you can make your own application of this figure. It is not at all necessary for me to do it.

"It is all the same to me whether they want to destroy the flock, or destroy, steal, and carry off the property of the flock. . . . The best way to sanctify ourselves, and please God our heavenly Father in these days, is to rid ourselves of every thief, and sanctify the people from every vile character. . . . It would have a tendency to place a terror on those who leave these parts, that may prove their salvation when they see the heads of thieves taken off, or shot down before the public. Let us clear up the horizon around us; and then, like the atmosphere after the thunderstorm has spent its fury in the tops of the mountains, becomes purified; and a calm sunshine pervades the whole. I believe it to be pleasing in the sight of heaven to sanctify ourselves and put these things away from our midst."—Orson Hyde, in *Journal of Discourses*, vol. 1, pp. 72, 73.

"I do not wish to be personal in this congregation, but let me say to the authorities, to the elders of Israel, the seventies, high

priests, bishops, or any other quorum or class of officers, if you will appoint meetings and have only those present whom we wish to be there, I will then tell you how to commence a reformation. I will there be particular and personal in my remarks, if necessary, and I will talk to you as severely as I already have to some of the quorums. Now then, morally reform.”—Brigham Young, in *Journal of Discourses*, vol. 4, pp. 62, 63.

The following from Orson Pratt, in *Journal of Discourses*, vol. 1, p. 61:

“Look upon those who committed such iniquity in Israel, in ancient days; every man and woman who committed adultery were put to death. I do not say that this people are going to do this; but I will tell you what we believe—we believe it ought to be done.”

“I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die, [great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, ‘Go it, go it.’] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work. . . . I feel to say to Jew and to Gentile, Let this people alone in these valleys of the mountains, or you will find that which you are not looking for. We are on the Lord’s side, and we have the tools to work with.”—Brigham Young, in *Journal of Discourses*, vol. 1, pp. 83, 84.

Parley P. Pratt indorses the above statement of Mr. Young’s on the same day as follows (*Journal of Discourses*, vol. 1, pp. 84, 86):

“And I bear testimony, not only by the Holy Spirit, but by personal observation, memory, experience, and knowledge, that what has been said is true, strictly speaking, in all its bearings, in regard to the result of apostasy, as it relates to persecutions, breaking up, robbing, plundering, suffering, and martyrdom in this world. . . . People have the privilege of apostatizing from this church, and of worshipping devils, snakes, toads, or geese, if they please, and only let their neighbors alone. But they have not the privilege to disturb the peace, nor to endanger life or liberty; that is the idea. If they will take that privilege, I need not repeat their doom, it has been told here to-day, they have been faithfully warned.”

“What shall be done with sheep that stink the flock so? We will take them, I was going to say, and cut off their tails two

inches behind their ears; however, I will use a milder term, and say, cut off their ears. But instead of doing this, we will try to cleanse them, we will wash them with soap, that will come well nigh taking off the skin; we will then apply a little Scotch snuff, and a little tobacco, and wash them again until we make them clean.”—Brigham Young, in *Journal of Discourses*, vol. 1, p. 213.

“I have not a doubt but there will be hundreds who will leave us and go away to our enemies. I wish they would go this fall: it might relieve us from much trouble; for if men turn traitors to God and his servants, their blood will surely be shed, or else they will be damned, and that too according to their covenants.”—Heber C. Kimball, in *Journal of Discourses*, vol. 4, p. 375.

“FIRST OATH TAKEN.

“We and each of us solemnly bind ourselves that we will not reveal any of our secrets of the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should I do so, I agree that my throat may be cut from ear to ear, and my tongue torn out by the roots. . . .

“SECOND OATH ADMINISTERED.

“We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree that our breasts may be torn open, our hearts and vitals torn out and given to the birds of the air and the beasts of the field. . . .

“THIRD OATH.

“You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign, and penalty. Should you do so, you agree that your body may be cut asunder and all your bowels gush out.”—Professor Walter Wolfe in pamphlet called “Mysteries of the Endowment House, published by *Salt Lake Tribune* in 1906.

“You have received your endowments. What is it for? To learn you to hold your tongues, and keep what you get, and increase upon it.”—Heber C. Kimball, in *Journal of Discourses*, vol. 5, p. 133.

“I know the day is right at hand when men will forfeit their priesthood and turn against us and against the covenants they have made, and they will be destroyed as Judas was [bowels

gush out]. . . . I want you to understand that you make covenants with God, and not with us. We were present and committed those covenants to you, and you made them with God, and we were witnesses. When you got your endowments, did you not make a covenant not to speak against the anointed? And every woman that received this ordinance made a covenant with her husband that she would be true and faithful to him, be a guardian angel to him, and watch over his pillow by night and by day, and be true to her God and to the anointed.”—Heber C. Kimball, in *Journal of Discourses*, vol. 6, pp. 126, 127.

“Judas lost that saving principle, and they took him and killed him. It is said in the Bible that his bowels gushed out; but they actually kicked him until his bowels came out.”—Idem, pp. 125, 126.

“There is not a man or woman, who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it; and the judgments of the Almighty will come, sooner or later, and every man and woman will have to atone for breaking their covenants.”—Brigham Young, in *Journal of Discourses*, vol. 3, p. 247.

“I say clear out evil in the start, and sever the bitter branches from the tree, as fast as wisdom will permit.

“These are my feelings, and, if you do not listen to the warning voice, not many days will pass before it will be done, and it will not be allowable to introduce into the kingdom that which is against its order, for there is order in the Church of God.”—Heber C. Kimball, in *Journal of Discourses*, vol. 3, p. 242.

“I say, that there are men and women, that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood. We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye. . . . We have men who are incessantly finding fault, who get up a little party spirit, and criticise the conduct of men of God. They will find fault with this, that, and the other, and nothing is right for them, because they are full of all kinds of filth and wickedness. And we have women here who like anything but the celestial law of God, and if they could break asunder the cable of the church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to

their daughters, and to their neighbors, and say they have not seen a week's happiness since they became acquainted with that law, or since their husbands took a second wife. They want to break up the church of God, and to break it from their husbands and from their family connections. . . . Brethren and sisters, we want you to repent and forsake your sins. And you who have committed sins that can not be forgiven through baptism, let your blood be shed, and let the smoke ascend, that the incense thereof may come up before God as an atonement for your sins, and that the sinners in Zion may be afraid."—Jedediah M. Grant, in *Journal of Discourses*, vol. 4, pp. 49-51.

"Brother Cummings told you the truth this morning with regard to the sins of the people. And I will say that the time will come, and is now nigh at hand, when those who profess our faith, if they are guilty of what some of this people are guilty of, will find the ax laid at the root of the tree, and they will be hewn down. What has been must be again, for the Lord is coming to restore all things. The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the laws of that kingdom where our Father dwells, that if a man was found guilty of adultery, he must have his blood shed, and that is near at hand. But now I say, in the name of the Lord, that if this people will sin no more, but faithfully live their religion, their sins will be forgiven them without taking life.

"You are aware that when Brother Cummings came to the point of loving our neighbors as ourselves, he could say yes or no as the case might be, that is true. But I want to connect it with the doctrine you read in the Bible. When will we love our neighbor as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now if we do rightly love ourselves, we want to be saved and continue to exist, we want to go into the kingdom where we can enjoy eternity and see no more sorrow nor death. This is the desire of every person who believes in God. Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he can not attain to it without the shedding of his

blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the gods, is there a man or woman in this house but what would say, 'Shed my blood that I may be saved and exalted with the gods'?

"All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brother or sisters likewise, when they have committed a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, never. He never intended any such thing; his language is left as it is for those to read who have the spirit to discern between truth and error; it was so left for those who can discern the things of God. Jesus Christ never meant that we should love a wicked man in his wickedness. . . . I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the Devil, until our elder brother Jesus Christ raises them up—conquers death, hell, and the grave. I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind."—Brigham Young, in *Journal of Discourses*, vol. 4, pp. 219, 220.

H. C. Kimball indorses the foregoing, the same day, in the following:

"But, as Brother James W. Cummings said when speaking about them, do I love the wicked? Yes, I love them insomuch that I

wish they were in hell, that is, a great many of them, for that is the best wish I can wish them. . . .

"As Brother Brigham has said, I can say that every word is true that brother James has spoken."—*Journal of Discourses*, vol. 4, p. 223.

"There are individuals in these valleys who profess to be Latter Day Saints, but do they by their works make their profession honorable? No, their works and their profession are very dissimilar indeed. I think it would be an excellent thing for this people to be sanctified from such persons, and have them cleansed from our midst, by making an atonement. . . . It is believed in the world that our females are all common women. Well, in one sense they are common—that is, they are like all other women, I suppose, but they are not unclean, for we wipe all unclean ones from our midst; we not only wipe them from our streets, but we wipe them out of existence. And if the world want to practice uncleanness, and bring their prostitutes here, if they do not repent, and forsake such sins, we will wipe the evil out. We will not have them in this valley, unless they repent; for so help me God, while I live I will lend my hand to wipe such persons out, and I know this people will."—Heber C. Kimball, in *Millennial Star*, vol. 16, pp. 738, 739.

"Live here then, you poor, miserable curses, until the time of retribution, when your heads will have to be severed from your bodies. Just let the Lord Almighty say, 'Lay judgment to the line and righteousness to the plummet,' and the time of thieves is short in this community. What do you suppose they would say in old Massachusetts, should they hear that the Latter Day Saints had received a revelation or commandment to lay 'Judgment to the line and righteousness to the plummet?' What would they say in old Connecticut? They would raise a universal howl of, 'How wicked those Mormons are; they are killing the evil doers who are among them; why I hear that they kill the wicked way up yonder in Utah.' They do not kill anybody down there, do they?"—Brigham Young, in *Journal of Discourses*, vol. 3, p. 50.

"Our religion is different from everything else that was ever instituted, but when you become acquainted with it and partake of its spirit, it is lively and angelic; it is a screen that throws out everything but that which is pure wheat. When we make flour from smutty wheat, we must have a smut machine to clear it all of filth before it goes into the bolt. The smut machine is a powerful place; it will blow to pieces everything that is not the real grain. Thank God he has got such a machine, and men to enjoy his Holy

Spirit.”—Heber C. Kimball, in *Journal of Discourses*, vol. 3, p. 114.

“The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broad sword and ask, ‘Are you for God?’ and if you are not heartily on the Lord’s side, you will be hewn down. I feel like reproving you; you are like a wild ass that rears and almost breaks his neck before he will be tamed. It is so with this people.”—Idem, p. 226.

“I am ready, when the time comes, for the line to be drawn, and the ax to be laid at the root of every tree which does not bear good fruit.”—Brigham Young, in *Journal of Discourses*, vol. 3, p. 231.

CHAPTER 7.

“Lying Claims of Pioneers.

“Without a guide, without a knowledge of the country, without reading even the notes of any traveler upon this earth, or seeing the face of a being who ever set foot upon this land, we were led by the hand of God, through his servant Brigham Young, threading the difficult passes of these mountains, until we set our foot upon this place, which was at that time, a desert, containing nothing but a few bunches of dead grass, and crickets enough to fence the land.”—Apostle George A. Smith, in Salt Lake tabernacle, July 24, 1852; *Journal of Discourses*, vol. 1, page 44.

*“This is the place selected by the God of Heaven, where his people should remain and become mighty. President Young declared that he beheld Salt Lake Valley in vision while on the way hither; he saw a tent ‘settling down from heaven,’ resting over this [Salt Lake Valley] spot, while a voice from above declared, ‘This is the place where my people Israel shall pitch their tents.’

“And, remember, the Prophet Joseph had declared that this people should become mighty—not in Mexico, not in Canada, not on the Pacific coast; but ‘in the midst of the Rocky Mountains.’ You all know, if you are familiar with history, of the efforts made to induce President Young to deviate from the course indicated by that prediction. Samuel Brannan, who had rounded Cape Horn with a Mormon colony, and landed on the shore of California, met the pioneers on Green River and tried to induce them to change their purpose and plant their colony on the fertile slopes of the Pacific. Brigham Young answered, ‘No; this is the place; here we will build the city and temple of our God.’ Bridger, Harris, and other mountaineers thought to discourage him, telling him that

grain could not be raised in the Great Basin: but he turned a deaf ear to their statements. He had seen this valley; had seen a great city rising here from the barren sands, and he knew more than Colonel Bridger or Samuel Brannan; for he was guided by the inspiration of heaven.

"Here the Latter-day Saints will remain, it is my belief, until they go down, in the might of Israel's God, to take possession of the promised land; their next general movement will be eastward, not westward, from the Rocky Mountains."—Orson F. Whitney, Conference Minutes for October 6, 7, 9, page 52.

*"Friday, June 4, [1847] the pioneers resumed their journey [from Fort Laramie]. Deducting Apostle Lyman's party, and adding the Mississippians who had already arrived, the company was now increased to one hundred and sixty-one. They started about noon, taking the regular emigrant trail toward the mountains. On the 5th, while resting to let their cattle graze, a small company of eleven wagons, bound for Oregon, rolled ahead of them. Next day—the Sabbath—another company, numbering twenty-one wagons, passed. A third company, with thirteen wagons, went ahead during the noon halt of the 7th. On the 8th a small company from the west was encountered. These wagons were from Fort Bridger, the first trading post beyond the mountains, and were laden with furs and peltries for Fort Laramie. The day following, three men with fifteen horses, mostly pack animals, overtook and passed the pioneers. They were from Santa Fe, and bound for the Bay of San Francisco, via the Great Salt Lake."—Apostle Orson F. Whitney's History of Utah, vol. 1, p. 313.

*"Before we left Nauvoo, members of Congress made a treaty with the Latter-day Saints, and we agreed to leave the United States entirely. We did so, and came to these mountains, which were then Mexican territory. When we were ready to start on our pilgrimage west, a certain gentleman, who signed himself 'Backwoodsman,' wished to know on what conditions we would overcome and settle California. He gave us to understand that he had his authority from headquarters, to treat with us on this matter. I thought that President Polk was our friend at that time; we have thought so since, and we think so now. We agreed to survey and settle California—we drawing the odd numbers, and the Government the even numbers; but I think the president was precipitated into the Mexican war, and our prospective calculations fell through, otherwise we should have gone into California and set-

tled it. Many of you were not aware of this."—*Journal of Discourses*, vol. 10, p. 255.

¹ Had the Saints been the first to make such a proposition, it would have been opposed by their enemies. But, strange to say, in a short time suggestions were made by Governor Ford for a removal of our people to California, as follows:

"I would suggest a matter in confidence: California now offers a field for the prettiest enterprise that has been undertaken in modern times. It is but sparsely inhabited and by none but the Indian or imbecile Mexican Spaniards. I have not inquired enough to know how strong it is in men and means. But this we know, that if conquered from Mexico, that country is so physically weak and morally distracted that she could never send a force there to reconquer it. Why would it not be a pretty operation for your people to go out there, take possession of and conquer a portion of the vacant country and establish an independent government of your own, subject only to the laws of nations? You would remain there a long time before you would be disturbed by the proximity of other settlements. If you conclude to do this your design ought not to be known, or otherwise it would become the duty of the United States to prevent your emigration. But if you once cross the line of the United States' Territories, you would be in no danger of being interfered with." (This letter was addressed to Brigham Young, April 8, 1845.)—"The Martyrs," by Lyman O. Littlefield, pp. 98, 99.

UPPER CALIFORNIA.²

"Agreeable with the intentions of the Saints to remove to some part of the Pacific slope, beyond the Rocky Mountains, the following song was composed by Elder John Taylor, and became very popular with the people while they remained in Nauvoo:

"The Upper California, oh, that's the land for me!
It lies between the mountains and the great Pacific Sea;
The Saints can be supported there,
And taste the sweets of liberty
In Upper California—oh, that's the land for me.
Oh, that's, etc.

¹ This quotation, copied by the author, has not been otherwise verified, but is vouched for by him as an accurate copy.

² Copied by the author, who vouches for its correctness. Not otherwise verified.

"We'll go and lift our standard, we'll go there and be free:
We'll go to California and have our jubilee—

A land that blossoms with beauty rare,
A land of life and liberty,
With flocks and herds abounding—oh, that's the land for me!
Oh, that's, etc.

"We'll burst off all our fetters and break the Gentile yoke,
For long it has beset us; but now it shall be broke:

No more shall Jacob bow his neck;
Henceforth he shall be great and free
In Upper California—oh, that's the land for me.
Oh, that's, etc.

"We'll reign, we'll rule and triumph, and God shall be our
King;

The plains, the hills and valleys shall with hosannas ring;
Our towers and temples there shall rise
Along the great Pacific Sea,
In Upper California—oh, that's the land for me.
Oh, that's, etc.

"We'll ask our cousin Lemuel to join us heart and hand,
And spread abroad our curtains throughout fair Zion's land:

Till this is done, we'll pitch our tents
Along the great Pacific Sea,
In Upper California—oh, that's the land for me.
Oh, that's, etc.

"Then join with me, my brethren, and let us hasten there;
We'll lift our glorious standard and raise our house with
prayer;

We'll call on all the nations round
To join our standard and be free
In Upper California—oh, that's the land for me.

—From "The Martyrs" by Lyman O. Littlefield, published by the Juvenile Instructor Office, Salt Lake City, Utah, 1882, pp. 99 and 100.

"When I was written to in Nauvoo by the President of the United States, through another person, inquiring, 'Where are you going, Mr. Young?' I replied that I did not know where we should land. We had men in England trying to negotiate for Vancouver's Island, and we sent a ship load of Saints round Cape

Horn to California. Men in authority asked, 'Where are you going to?' 'We may go to California, or to Vancouver's Island.' When the pioneer company reached Green River, we met Samuel Brannan and a few others from California, and they wanted us to go there. I remarked, 'Let us go to California, and we can not stay there over five years; but let us stay in the mountains, and we can raise our own potatoes, and eat them; and I calculate to stay here.' We are still on the backbone of the animal, where the bone and the sinew are, and we intend to stay here, and all hell can not help themselves."—Brigham Young, *Journal of Discourses*, vol. 5, pp. 230, 231.

"We want to take you to a land, where a white man's foot never trod, nor a lion's whelps, nor the Devil's; and there we can enjoy it, with no one to molest and make us afraid; . . . We are not accounted as white people, and we don't want to live among them. I had rather live with the buffalo in the wilderness: and I mean to go, if the Lord will let me, and spare my life."—Heber C. Kimball, in October, 1845; *Times and Seasons*, vol. 6, p. 1012.

"This will open the door for the elders of the Latter-day Saints, and as our future location will embrace California, Oregon, or Vancouver's Island, we may bring the Chinese, with their wealth, directly into the kingdom of God, to 'build up the waste places of Zion,' without molestation."—John Taylor, in November, 1845; *Times and Seasons*, vol. 6, p. 1031.

"*Resolved*, That the church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, and not one left behind."—Samuel Brannan, November 12, 1845; *Times and Seasons*, vol. 6, p. 1037.

"We would say to the poor in the east, that it will be of no use for them to go to Nauvoo. . . . Indeed our expense by sea from here to the place of our destination, would be but a trifle more, than our expenses from here to Nauvoo. . . .

"Those who go by sea, can carry with them many articles which it would be impossible to carry over the mountains. Elder S. Brannan has been counseled to go by sea. . . . Brethren awake! —be determined to get out from this evil nation next spring. We do not want one saint to be left in the United States after that time."—Orson Pratt, in *Times and Seasons*, vol. 6, pp. 1042, 1043, November 8, 1845.

On January 14, 1845, they had no intentions of leaving Nauvoo, as you will see by reading the following:

"And let all the churches send all the money, cloth, and clothing, together with the raw material for manufacturing purposes; such as cotton, cotton yarn, wool, steel, iron, brass, &c., &c., as we are preparing to go into extensive manufacturing operations, and all these things can be applied to the furtherance of the Temple."—*Times and Seasons*, vol. 6, p. 779.

"Instructions given to the Quorum of Twelve by Joseph Smith: 'O ye Twelve! and all Saints! profit by this important KEY—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray *Jesus Christ*; that you do not betray the *Brethren*; that you do not betray the *Revelations* of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.'"—*Millennial Star*, vol. 17, p. 295.

This section of the Utah Doctrine and Covenants (121) is taken from two letters written from Liberty Jail and signed by Joseph Smith and others. These letters are printed in *Times and Seasons*, volume 1, pages 99-103, and 131-133. The matter is taken from the body of the epistles, omitting much of the beginning as well as endings and matter occurring between the parts quoted, with nothing to indicate that any part was omitted. The portions inclosed in parentheses is matter omitted by them, while that put in italics has been supplied.

1. O God where art thou? And where is the pavilion that covereth thy hiding place?

2. How long shall thy hand be stayed, and *thine eye*, yea thy pure eye(s), behold from the *eternal* heavens, the wrongs (and sufferings) of thy people, and thy servants(;), and thine ear(s) be penetrated with their cries?

3. *Yea how long O Lord*, how long, (O Lord!), shall they (thus) suffer(,) before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them?

4. O Lord God Almighty, maker of *the* heaven, earth, and seas, and of all things that in them *are* (is,) and who controlleth

and subjecteth the Devil, and the dark and benighted dominion(s) of Shayole!(.) Stretch forth thy hand;(,) let thine eye pierce;(,) let thy pavilion be taken up;(,) let thy hiding place no longer be uncovered;(,) let thine ear be inclined;(,) let thine heart be softened, and thy bowels moved with compassion towards (thy people) *us*;

5. (and) Let thine anger be kindled against our enemies, and in *the* (thy) *fury of thine heart, with thy* (let fall the) sword (of thine indignation, and) *avenge us of our wrongs*;(.)

6. Remember thy suffering saints, O our God! and thy servants will rejoice in thy name for ever. . . .

7. My son, peace be unto thy soul; (,) thine adversity and (thy) *thine* afflictions shall be but (for) a *small* moment;(,)

8. And then, if thou (art faithful and) endure(;) *it well*, God shall exalt thee on high;(,) thou shall triumph over all thy foes;(,)

9. Thy friends do stand by thee, and *they* shall hail thee again, with warm hearts(;) *and friendly hands*;

10. Thou art not yet as Job;(,) thy friends do not contend against thee, neither (do they) charge thee with transgression, *as they did Joab*;

11. And (those) *they* who do charge thee with transgression, their hopes shall be blasted, and their prospects *shall* melt away,(,) as the hoar frost melteth before the *burning* rays of the (raising) *rising* sun;(,)

12. (It likewise informs us) *And also* that God hath set his hand *and seal*, to change the times and (the) seasons, and to blind *their minds* (the minds of the wicked), that they may not understand his marvelous workings;(,) that he may *prove them also*, and take them in their own craftiness;(,)

13. *Also* because their hearts are corrupted, and the (distress and sorrow which they seek to bring upon the saints,) *things which they are willing to bring upon others, and love to have others suffer, may come upon themselves, to the very uttermost*; (shall return upon them double;)

14. *That they may be disappointed also, and their hopes may be cut off*;

15. And not many years hence, that they and their posterity,(,) shall be *swept* (destroyed) from under heaven,(,) *saith God, that not one of them is left to stand by the wall*:

16. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, (for they have not sinned) *and cry they have sinned when they have not sinned* before me, saith the Lord,

but have done that which was meet in mine eyes, and which I commanded them; (, saith the Lord.)

17. *But* those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves; (,)

18. And *hose who* swear falsely against my servants, that they (may) *might* bring them into bondage, and death: (.—)

19. Woe unto them; (,) because they have offended my little ones; (;) they shall be severed from the ordinances of mine house; (,)

20. Their basket shall not be full, their houses and their (lands) *barns* shall *perish* (be empty), and they themselves shall be despised by those (who) *that* (have) flattered them; (.)

21. They shall not have right to the priesthood, nor their posterity after them, from generation to generation;

22. (and) It *had* (would have) been better for them that a millstone had been *hanged* (hung) about their necks, and they drowned in the depth(s) of the sea.

23. Woe unto those *that discomfort my people*, and (who) drive, and murder, and testify against *them* (my people), saith the Lord of Hosts: (,) *a generation of vipers* (for they) shall not escape the damnation of hell. (:)

24. Behold, mine eyes see(th,) and (I) know all their works, and I have in reserve (,) a swift judgment in the season thereof, *for them all*;

25. *For there is a time appointed for every man*, (and they shall be rewarded) according as *his* (to their) works (.) *shall be*. . .

26. (We would beseech you to bear with the infirmities of the weak, and at the same time exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness and virtue may characterize us from henceforth; and that we be like little children without malice, guile or hypocrisy; and now brethren after your tribulations, if you do these things and exercise fervent prayer in the sight of God always, he) *God* shall give unto you (*the saints*) knowledge(,) by his Holy Spirit, yea (he shall pour out) *by the unspeakable gift* of the Holy Ghost, (in such copious effusion as) *that* has not been *revealed* since the (creation) *world* was until now;

27. (yea, the fullness of that promise) Which our *forefathers* have waited (for) with (such) anxious expectation (, which was)

to be revealed in the last (days) *times*, which their minds were pointed to, by the angels, as (and) held in reserve for the fullness of their glory:

28. (until) A time to come in the which (when) nothing shall be withheld, *whether there be one God or many Gods, they* (when all the glories of earth and heaven, time and eternity shall be manifest to all those, who have endured valiantly for the gospel of Jesus Christ.) *shall be manifest;*

29. *All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ:*

30. *And also if there be bounds set to the heavens, or to the seas; (,) or to the dry land, (they shall be manifest, as well as the various revolutions of) or to the sun, moon, or stars; (and planets;)*

31. *All the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, (and a full development of all the glorious laws by which they are governed) shall be revealed, in the days of the ("dispensation of the fullness of times"),*

32. According to that which was ordained in the midst of the (council of heaven in the presence of the eternal God,) *Council of the Eternal God of all other Gods*, before this world was, (,) *that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest.*

33. (Ignorance, bigotry, and superstition* are frequently in the way, of the prosperity of this church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over and the rain has ceased the mire and dirt are washed away, and the stream again is pure and clear as the fountain, so shall the church appear when ignorance, superstition and bigotry are washed away.) *How long can rolling waters remain impure? What power (can) shall stay the heavens? (,) As well might man stretch forth his puny arm to stop the (mighty) Missouri River in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the (hearts) heads of the Latter Day Saints. (:) . . . Times and Seasons, vol. 1, pp. 99-103, and Utah Edition Doctrine and Covenants, sec. 121.*

"SALT LAKE CITY, UTAH, November 25, 1905.

"MR. J. B. REDFORD,

DUBOIS, IDAHO.

"Dear Brother:

"This is in answer to yours of the 22nd inst. The Book of Doctrine and Covenants, published in 1851, referred to by you, is not so complete as our present edition, in which the revelations have been put in the order of the dates at which they were given, and they have also been divided into shorter verses, thereby making the book better for reference purposes. Revelations taken from the Prophet Joseph Smith's history have also been added in the latter edition. But the revelations themselves have not been changed.

"Your brethren,

"JOSEPH F. SMITH,

"JOHN R. WINDER,

"ANTHON H. LUND,

"First Presidency."

"The late Elder Charles W. Wandell, who in 1845 was employed in the historian's office in Nauvoo, in speaking of the purported writings of Joseph Smith the Seer, notices some interpolations and then remarks: 'I notice these interpolations because having been employed (myself) in the historian's office at Nauvoo by Doctor Richards, and employed too, in 1845, in compiling this very autobiography, I know that after Joseph's death his memoir was "doctored" to suit the new order of things, and this too by the direct order of Brigham Young to Doctor Richards, and systematically by Richards.'—From manuscript in my possession."—Heman C. Smith, in *True Succession in Church Presidency*, page 186.

"MR. PENROSE. I may add to that, Mr. Tayler, if you will allow me, that there are some sermons published in the *Journal of Discourses* the authenticity of which has been disputed—for instance, some of the sermons attributed to Joseph Smith, the Prophet. They were taken down at the time in longhand and have been published in the *Journal of Discourses* and there have been dis-

¹ This is to certify that this is a correct transcript from the original received by Mr. Redford.

(Signed) J. D. STEAD.

putes as to their correctness.”—Charles W. Penrose, in Reed Smoot, volume 2, page 442.

“It must be remembered that these sermons of the Prophet were reported in longhand, and by several persons (see History of the Church, volume 4, page 556, note); and hence verbal inaccuracies may exist.”—Brigham H. Roberts, in *The Seventy's Course in Theology*, Second Year, p. 8.

“The history of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were. Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of Pres. Brigham Young, and approved by him. We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the history of Joseph Smith is true, and is one of the most authentic histories ever written.”—George A. Smith and Wilford Woodruff, in the preface to the first volume of *Church History* as published by the Utah Church, in 1902, page 5.

“*In revising the life of Joseph*. [Italics mine, J. D. S.], published in this paper, [*Deseret News*.] the question so often asked by the Saints presented itself: to wit, what shall we do with these promises?”—*Millennial Star*, vol. 15, p. 213, (copied from the *Deseret News*.)

“The only authentic record of the life of Joseph Smith, the Prophet, is one published by himself, in the *Times and Seasons*, in Nauvoo, Hancock County, Illinois, volumes 3, 4, 5 and 6, and afterwards republished in the *Millennial Star*, Liverpool, England. . . .

“There are, of course, many circumstances, incidents and facts, contained in the authorized works of the church published during the lifetime of the Prophet, which are really authentic and correct, among which works are the *Evening and Morning Star*, the *Messenger and Advocate*, the *Elders' Journal*, the *Times and Seasons*, the *Nauvoo Neighbor*, and the *Millennial Star*, all of which were published by the properly constituted authorities of the church, and in which during his lifetime [from 1830 to 1844] will be found many important historical facts, associated with the history

of Joseph Smith, as well as the rise and progress of this latter day work; for these works the editors are of course responsible, but any article published in them by the properly constituted authorities of the church (errors excepted) would be considered authentic. . . .

"There are principles that all the Saints should understand with regard to the importance of guarding with fidelity, the sacred records of the church, and therefore, while on this subject, we have thought it well to make the following remarks:

"The records of the church are of too sacred a nature to be tampered with by irresponsible persons. . . .

"Ye shall not add unto the word which I command you, nor shall ye diminish aught from it.'—Deuteronomy 4:2. . . .

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.'—Revelation 22:18, 19.

"With the above and many other examples before us, and having committed unto us a sacred trust, we can not allow that trust to be violated, nor the sacred records of truth to be in anywise tampered with, nor have them placed at the disposal of, or subject to the manipulation of irresponsible men. . . .

"JOHN TAYLOR,

"In behalf of the Twelve Apostles."—*Millennial Star*, vol. 40, pp. 720-724.

CHAPTER 8.

Mormons Disloyal to the Government.

"We commenced last Sunday to declare that we are a free people, and we will be free from this day henceforth and for ever; and we never will come under that yoke again. . . . The church and kingdom to which we belong will become the kingdom of our God and his Christ, and Brother Brigham Young will become President of the United States. [Voices responded, 'Amen.'] And I tell you he will be something more; but we do not now want to give him the name: but he is called and ordained to a far greater station than that, and he is foreordained to take that station, and he has got it; and I am Vice-president, and Brother Wells is the Secretary of the Interior—yes, and of all the armies in the flesh. Sisters, love your husbands, and encourage them to listen to their

file leaders and to their officers pertaining to this church; for this is their calling, and not to sit down and cry, snuffle, and find fault with their leaders and the other authorities in the church; for there is where so many go over the dam. . . . We are up in the tops of the mountains, and our Governor is here. What do you say to that? And his God is here, and his associates are listening.

"Well, if it is time for the Government of the United States to cut the thread, we are perfectly competent to take care of ourselves."—Heber C. Kimball, in *Journal of Discourses*, vol. 5, pp. 217, 219, 220.

"Brother Heber said to you, if the time has come, designed by the Lord Almighty, for the thread to be cut between this people and the residue of the world, then the Lord will suffer our enemies to clip the thread; and I am with him in that sentiment. . . . As for myself, I would just as soon this was the time as any other. If it is the time for the thread, in a national capacity, to be severed, let it be severed. Amen to it."—Brigham Young, in *Journal of Discourses*, vol. 5, p. 168.

"Now, I will tell you, I have about a hundred shots on hand all the time,—three or four fifteen-shooters, and three or four revolvers, right in the room where I sleep; and the Devil does not like to sleep there, for he is afraid they will go off half-cocked. . . . Let us be faithful, and the Lord will be on our side, and I doubt whether we shall be under the necessity of shedding much blood ourselves; but let us be ready, guns cocked; none of your half-cocked."—Heber C. Kimball, in *Journal of Discourses*, vol. 5, pp. 164, 165.

"May the Almighty bless you! May the peace of God be with you, and upon your children, and your children's children, for ever and ever! And may God Almighty curse our enemies. [Voices: 'Amen.'] I feel to curse my enemies: and when God won't bless them, I do not think he will ask me to bless them. If I did, it would be to put the poor curses to death who have brought death and destruction on me and my brethren—upon my wives and my children that I buried on the road between the States and this place. . . . And the President of the United States, inasmuch as he has turned against us and will take a course to persist in pleasing the ungodly curses that are howling around him for the destruction of this people, he shall be cursed, in the name of Israel's God, and he shall not rule over this nation, because they are my brethren; but they have cast me out and cast you out; and

I curse him and all his coadjutors in his cursed deeds, in the name of Jesus Christ and by the authority of the holy priesthood; and all Israel shall say amen.

"Send 2,500 troops here, our brethren, to make a desolation of this people! God Almighty helping me, I will fight until there is not a drop of blood in my veins. Good God! I have wives enough to whip out the United States; for they will whip themselves."—Idem, p. 95.

"I have said for years that never—no, never again will I be subject to such cursed scoundrels as the United States Government have sent here as officers. I say, in the name of Israel's God, I will not. [Voices: 'Amen.']—Heber C. Kimball, in *Journal of Discourses*, vol. 5, p. 253.

"We have a right to think, and we have a right, after we have thought, to express our thoughts, and to write them, and to publish them."—John Taylor, in *Journal of Discourses*, vol. 5, p. 182.

"I recommend the strangers present to appeal to our works and read them. We have nothing we are ashamed of. All our writings are free and open to the public, and have been for years: hundreds and thousands of copies of pamphlets on polygamy, and books on various subjects have been sent abroad, not only throughout the American nation, but throughout the civilized nations of Europe, published in many languages, which contain our views in relation to the Book of Mormon, to the gospel of salvation, and to our rights as a people. They all are before the public. There are none of our publications which we wish to hide up in a corner. You can learn and investigate for yourselves."—Orson Pratt, in *Journal of Discourses*, vol. 6, p. 363.

"We were led on by this spirit of reformation to expose and rebuke the evils of those among us who did not belong to the Latter-day Saints. This kind of preaching made them angry; yet their anger did not cause us to soften our speech or to modify the tone of high moral sentiment which we wished and were determined should be enforced. 'Rebuke a wise man, and he will love you; but rebuke a wicked man, and he will hate you.' This truth we saw abundantly exemplified. Their pens were then set in operation against us, and many false accusations were sent to the States by them, over fictitious names, no names at all, and also over their own real names. But the latter class, not being fortified with truth and honesty, felt unable to endure the just frowns of a community so belied. They had recourse to flight; and then told the awful and pitiful tale in the States, that they barely

escaped with their lives,—a fine cover for their unrighteous deeds. They hoped by this feint and hypocritical pretension to excite public sympathy in their favor, and to arouse indignation against the Saints. Jesus spoke plainly of just such persons, saying: 'Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight of God.'

"For this very plain preaching, which they were compelled to hear or hear of, they threatened us with troops of the United States; and they left no stone unturned to excite the Government to send troops. This idea was a momentary damper upon some spirits; but sober second thought asked the question—'Shall I, through fear of an army being sent here, be guilty of collusion with sin and of failure to expose and rebuke it?' The noble-minded and fearless servants of God said, 'No! No!! No!!!' The work of reformation and purification went gloriously on; and by and by the word of assurance and comfort came to us through our Prophet and Seer—the fearless Brigham, who dares to do right—'Sanctify yourselves before me; put iniquity far from you; assert your rights, and stand up to them; and behold, and lo! I will fight your battles, and the children of Zion shall be victorious; and the name of your God shall be magnified in the eyes of your enemies. Trust in me; be valiant and fear not, and the kingdom is yours.' I may not repeat the word of the Lord through his servant verbatim, but give it according to memory. I am not, however, far wrong.

"On the 24th day of July last, rumor came to us that United States' troops were actually being fitted out to come here to chastise us. Just ten years ago that very day, when the pioneers first entered the valley, Brother Brigham said, in view of the injustice and cruelty inflicted upon us by our enemies, 'If the United States will now let this people alone for ten years to come, we will ask no odds of them or anyone else but God.' . . .

"'If the army now invading Utah should be overthrown,' says an unbeliever, 'are you not fearful that a much larger one will be sent to chastise you?' No, sir; I am not. If we honor our God by keeping his law, no army of this world can ever prevail against us; and the greater its numbers, the greater and more complete its overthrow. . . . Brethren, the army sent to operate against us has been stopped in the vicinity of the ruins of Forts Bridger and Supply. By what power or agency were they stopped? Colonel Alexander assured Governor Young that he had abundant

means or power at his command to come into Salt Lake Valley. . . .

"The United States' army is sent by the President. He is the highest power which they know or recognize. Did they know any higher, they would never have come here. . . .

"The whole army and nation are blind enough to be led by mere men who lay no claim to the inspiration of the Almighty, and not one among them that can receive the word of the Lord. . . .

"What is the real design of the Government in sending troops to U'tah? This winter, or during this session of Congress, special legislation is contemplated; a stringent law against polygamy to be enacted; and the troops are sent here in advance of the passage of such an act to make themselves comfortable and strongly establish themselves in these valleys and hold themselves in readiness to enforce that law when enacted. Then they would say, 'Now, Mr. Mormon, we have got you!' Anything for a lawful pretense to raise a fuss with the 'Mormons,' to destroy them from the earth! But everlasting thanks to Zion's God! He has said, 'Sanctify yourselves before me, assert your rights, and I will back you up and fight your battles. You have long pleaded with the Government and people of this nation, and they would not hear you; and now, verily, saith the Lord, I will plead with the nation for you.'

"According to our faith in God is our boldness to meet whatever may come. Brethren, let us be valiant. A mighty host may gather against us; but if God be with us, we may have a seven months' job of burying their dead; and their weapons of war may furnish us fuel for years, so that we shall not have to go to the canyons for this indispensable auxiliary to our domestic comfort and happiness. A mighty slaughter is to occur in the armies of the Saints' enemies in some country where firewood is scarce, and a high value placed upon their weapons of war for that purpose. . . .

"Our elders and missionaries have labored throughout the nations of the earth incessantly for the last twenty-seven years. We have endured and suffered shame. The great ones of the earth have generally spurned us from their presence. The holy and sanctified clergy have been most bitter against us. . . . Though weak, combatting the world, the flesh, and the Devil, and though our enemies have reproached us with being a set of ignoramuses, dupes, villains, impostors, and fools, we have cried aloud and spared not.

"In the midst of all this, our prophets have been murdered, our brethren and sisters, friends, and families mobbed and driven from place to place, and from time to time living in tents, wagons, and in the open air. They have been maimed, crippled, and

slain without mercy; and none have laid it to heart. 'Your cause is just, but we can do nothing for you,' is the heartless sentiment of an unbelieving and persecuting world. These are some of the circumstances under which the 'Mormons' and 'Mormon' missionaries have carried the gospel to the nations of the earth. . . .

"These missionaries and laborers are now called home. The Lord says, 'It is enough.' 'Come out of her, my people,' is now the voice of God to his servants in every land and nation. The vials of his wrath can not be poured out until you, like Lot, flee from the countries doomed to feel the vengeance of God. To you, my faithful brethren abroad, the Spirit of Christ has often whispered, during the last six months, 'Go home—go home.' Your guardian angels have said it to you in dreams and in visions, and we expect to see you come. Scores have already arrived. God bless them and you too, if you listen to the whisperings of that voice that speaks truth to the heart. . . .

"Dishonesty, covetousness, nonsense, and folly should all be purged from our hearts and purged from our wards; and if the guilty will not cast away such principles, let him go to the army, to the States, or wherever he likes, so that he does not abide in our midst. 'He shall gather out of his kingdom all things that offend and that do iniquity.' Cleanse the inside of the platter or 'Territory, so that God and angels may dwell with us for our defense. Bishops, high priests, and seventies, arise in the majesty of Jehovah's strength, and cause the moral atmosphere that surrounds you to be pure and healthful, if you have to raise a storm of thunder and lightning to effect it. Fear not! only hurt not the oil or the wine. Be wise, and yet be strong. Remember that a good man does not steal, neither lie."—Orson Hyde, in *Journal of Discourses*, vol. 6, pp. 11-17.

"When men intimate to me, whether in public or in private, that their faults must not be spoken of, I do not know how worldly minded men feel in similar cases, but like Elijah, when he mocked the priests of Baal, I feel to laugh and make derision of such men.

"Do you suppose that I will thus far bow down to any man in this Territory, or on the earth? Do you suppose that I will suffer myself to be so muzzled that I can not reveal the faults of the people when wisdom dictates me to do it?

"I fear not the wicked half so much as I would a mosquito in my bedroom at night, for he would keep me from sleeping, but for the unrighteous, those who will act the villain and conduct themselves worse than the Devil, to insinuate that I have not the

privilege of speaking of their faults makes me feel like laughing at their folly. I will speak of men's faults when and where I please, and what are you going to do about it?"—Brigham Young, in *Journal of Discourses*, vol. 3, p. 48.

"Some may say, 'Brother Brigham always chastises us.' . . . The people should be preached to, but they need something besides smooth teaching. Comparatively speaking, they should have their ears cuffed and be roughly handled, be kicked outdoors, and then kicked in again. Most of the elders who preach in this stand ought to be kicked out of it, and then kicked into it again, until they overhaul themselves and find out what is the matter with them."—Brigham Young, in *Journal of Discourses*, vol. 3, p. 223.

"You men who follow after such a course of things as I refer to, I would not give the ashes of a rye straw for the whole of you, jurymen, witnesses, and every other person who countenances such a place. . . . Some of you wondered why I sent Thomas Bullock to take your names; I wanted to know the men who were coaxing hell into our midst, for I wish to send them to China, to the East Indies, or to where they can not get back, at least for five years. . . . But we will send off the poor curses on a mission, and then the Devil may have them, and we do not care how soon they apostatize, after they get as far as California. . . . People abroad may say, 'Why don't you send us all good men?' Do you believe them? No, you do not, when we send them. We wish them to stay here, only those whom it is necessary to have go, but we have no business here for those poor miserable devils. . . .

"Were it not for your ignorance, there would be a severing between the righteous and the wicked. I would not endure what I am obliged to endure, whether I am righteous or not, I would make a scattering among this people, and make the wicked leave forthwith.

"I wanted to give you this brief exhortation. You may say that I have talked rather hard, but I do not care what you say about it, not one particle. I will tell you what I think about the matter, if you do not stop your wickedness we will lay judgment to the line and righteousness to the plummet, and I tell you that the hailstorm that will be around you will sweep away the refuge of lies and all liars.

"I am not afraid of all hell nor of all the world, in laying judgment to the line, when the Lord says so. Now, then, behave yourselves, you old grayheaded knownothings, you are doted; you are—shall I say hardshells? No, you are poor old softshell fogies, that

a few pounds of tea and sugar will buy.”—Brigham Young, in *Journal of Discourses*, vol. 3, pp. 239, 241.

“To gratify some who cry, ‘Oh, don’t say anything, Brother Heber,—don’t say anything, Brother Brigham, to bring down the United States upon us,’ we have at times omitted printing some of the remarks that might offend the weak-stomached world, and we have made buttermilk and catnip tea to accommodate the tastes of our enemies; but the poor devils are not pleased after all. . .

“God knew that Zachary Taylor would strike against us, and he sent him to hell. President Fillmore was the next man who came on the platform, and he did us good. God bless him! Then came President Pierce, and he did not strive to injure us. We hoped that the next after him would do us justice; but he has issued orders to send troops to kill Brother Brigham and me, and to take the young women to the States. . . .

“Will the President that sits in the chair of state be tipped from his seat? Yes, he will die an untimely death, and God Almighty will curse him; and he will also curse his successor, if he takes the same stand; and he will curse all those that are his coadjutors, and all who sustain him. What for? For coming here to destroy the kingdom of God, and the prophets, and apostles, and inspired men and women; and God Almighty will curse them, and I curse them in the name of the Lord Jesus Christ, according to my calling; and if there is any virtue in my calling, they shall be cursed, every man that lifts his heel against us from this day forth. [Voices: ‘Amen.’] . . .

“I know that you never heard Brother Brigham rebuke me for being valiant before this people. He says, ‘Let her go, Heber; let her slide.’ . . . You have received your endowments. What is it for? To learn you to hold your tongues, and keep what you get, and increase upon it. . . . Listen to the counsel of God and those men that are placed here; and if you will do that, I can promise you, in the name of Israel’s God, and by virtue of my calling, that you never shall be swerved aside, and our enemies shall be overcome every time before they cross that Big Mountain, if we have to do it ourselves. . . .

“I wish that all such characters were in hell, where they belong. [Voice: ‘They are there.’] I know it; and it is that which makes them wiggle so—the poor, miserable devils. They would make our Father and God a drudge—make him do the dirty work, kill those poor devils, and every poor, rotten-hearted curse in our midst. With them it is, ‘O Lord, kill them, kill them, damn them, kill

them, Lord.' It is just like that, and their course has just as much nonsense in it. We intend to kill the poor curses ourselves, before they get to the Big Mountain. . . .

"I am defending Brother Brigham here, and that by the Holy Ghost and the dictation of the counsel he received from the Father, and the Son, and the old patriarchs, and prophets. You may go home, and say, Brother Kimball is hard. Go and say it as quick as you please. I ask no odds of any such people. I am independent of you; I know his feelings, I will preach his word, and the word of God that came through him; and that is all that will save you."—Heber C. Kimball, in *Journal of Discourses*, vol. 5, pp. 132, 133, 135, 137.

"I do not often get angry; but when I do, I am righteously angry; and the bosom of the Almighty burns with anger towards those scoundrels; and they shall be consumed, in the name of Israel's God. We have borne enough of their oppression and hellish abuse, and we will not bear any more of it; for there is no just law requiring further forbearance on our part. And I am not going to have troops here to protect the priests and a hellish rabble in efforts to drive us from the land we possess; for the Lord does not want us to be driven, and has said, 'If you will assert your rights, and keep my commandments, you shall never again be brought into bondage by your enemies.'"—Brigham Young, in *Journal of Discourses*, vol. 5, p. 227.

"Will the United States send troops here? Yes. And when they have done, the other inhabitants of the earth will send them. But, remember, the prophets have said that the riches of the Gentile world shall be consecrated to God and to his people. I think we will have a little of it along occasionally.

"Do not be sad; our God rules in the heavens and in the earth beneath, and he has almighty power. . . .

"Bless your souls, Uncle Sam is not coming here yet awhile; we shall not let them. And when they do come, we shall take their cabbage, stock, and all. . . . 'Oh, Brigham, don't! Don't, Heber! don't, for God's sake! All the world will be on us!' Damn the world. Now, that's just as they feel. I wish there was a magazine in you, and we could touch you off. You are not fit to live in hell, nor anywhere else; and you ought to be touched off before you get anywhere. Now, I do not mean any of you good folks."—Heber C. Kimball, in *Journal of Discourses*, vol. 5, pp. 180, 181.

"You will associate with those poor murmuring devils whose hearts are corrupt as hell itself, and thereby partake of their

spirit; and it is a spirit that suits you; it is one of your own kind and your own class. Now, you know that you are more apt to sympathize with the ungodly than you ought to be, and that you are too apt to think that Brother Brigham, Brother Heber, and Brother Jedediah are rather hard upon such characters. We are only hard upon sin and ungodliness.”—Heber C. Kimball in *Journal of Discourses*, vol. 5, p. 204.

“But woe, woe to that man who comes here to unlawfully interfere with my affairs. Woe, woe to those men who come here to unlawfully meddle with me and this people. I swore in Nauvoo, when my enemies were looking me in the face, that I would send them to hell across lots, if they meddled with me; and I ask no more odds of all hell to-day. If they kill me, it is all right; but they will not until the time comes; and I think that I shall die a natural death; at least I expect to.”—Brigham Young, in *Journal of Discourses*, vol. 5, p. 78.

“They say that their army is legal, and I say that such a statement is as false as hell, and that they are as rotten as an old pumpkin that has been frozen seven times and then melted in a harvest sun. Come on with your thousands of illegally-ordered troops, and I will promise you, in the name of Israel’s God, that you shall melt away as the snow before a July sun.”—Brigham Young, in *Journal of Discourses*, vol. 5, p. 230.

“Well, I will say there is no other man, except it is his [B. Y.—J. D. S.] successor in the priesthood, that will ever rule over me as a governor. [Voices, all over the congregation: ‘Amen.’] A man not holding the priesthood may come here in the capacity of a governor, if he pleases, and will act properly in the line of his office; but if he does not magnify wholesome laws, we will teach him his duty.

“Sending a man here with 2,500 troops! They have no design in God Almighty’s world only to raise a rookery with this people and bring us into collision with the United States; and when they come here, the first dab will be to take Brother Brigham Young, and Heber C. Kimball, and others, and they will slay us. That is their design; and if we will not yield to their meanness, they will say we have mutinied against the President of the United States, and then they will put us under martial law and massacre this people. That has been the design of the men that have been here. [Voice in the stand: ‘They can’t come it.’] ‘No, they c-a-n’t come it.’

“Drummond, and those miserable scoundrels, and some that are

now in our midst—how do I feel towards them? Pray for them! Yes, I pray that God Almighty would send them to hell. Some say across lots; but I would like to have them take a roundabout road, and be as long as they can in going there.” (88, 89.)

“In relation to those soldiers coming here, they never can come, so long as the Lord God Almighty gives us strength to resist them. And that is not all. There is no man that can rule over this people but Brigham Young. [The congregation shouted, ‘Amen.’] And as long as we uphold him as the man holding the keys of this kingdom, he shall rule as governor of this people. What a foolish thing it would be for us to drop Brother Brigham and say that a wicked man should have that position! Oh! the hell and the sorrow that this people would see! But we never will have any other man so long as he liveth; and then it shall be his successor in office—the man whom God Almighty appoints, and no other man. . . .

“We have declared our independence. But, gentlemen and ladies, we have got to maintain that by the strength of Jehovah. And that man and that woman who can not stand up to the test, I ask you to leave as quick as you can; for when the time of the test comes, as the Lord God Almighty lives, if you then leave us or betray us, that is the end of you. . . .

“When the United States have done their best, then other nations will tackle us, and so things will go on, until every nation is brought into subjection to the kingdom of God. Go and read it in the Bible.” (274, 275.)

“I shall only call him President before the Saints, in his calling—I was going to say before our enemies; but, damn them, they shall never come here. Excuse me, I never use rough words, only when I come in contact with rough things; and I use smooth words when I talk upon smooth subjects, and so on, according to the nature of the case that comes before me.

“You all acknowledge Brother Brigham as the President of the Church of Jesus Christ of Latter Day Saints; then you acknowledge him as our Leader, Prophet, Seer, and Revelator; and then you acknowledge him in every capacity that pertains to his calling, both in church and state, do you not? [Voices: ‘Yes.’] Well, he is our governor. What is governor? One who presides or governs. Well, now, we have declared, in a legislative capacity, that we will not have poor, rotten-hearted curses come and rule over us, such as some they have been accustomed to send. . . .

“Now, gentlemen and ladies, you look at these things, and then

right in this book, the Bible, it says, our nobles shall be of ourselves; that is, our lords, our judges, our governors, our marshals, and our everything shall be of ourselves. Won't you read the 30th chapter of Jeremiah? . . .

"Supposing this thing all blows over, and they don't come up here, but they begin to flatter us and be friendly, what will be the result? They may flatter as long as the earth stands, but I never will be subject to one of their damned pusillanimous curses. They may court and flatter as much as they please, but I never will be subject to them again,—no, never. Do you hear it? [Voices: 'Yes.'] Do you think we will submit to them? No, never. They have cut the thread themselves."—(159-161.)

"Do as you are told, and Brigham Young never will leave the governorship of this Territory from this time henceforth and for ever—no, never; and there shall no wicked judge with his whore ever sit in our courts again; for all who are against Israel are an abomination to me and to our God. . . .

"I want you to go and get your butcher knives, your bowie knives, and jack knives, and sharpen them. There is nothing to fight, and there will not be this year; we shall have a year of peace. They may try to come here, and then they will not come here. If they do not undertake to come here, then there will not be any trouble; but they never will force a governor on us again—no, never,—nor their poor, rotten-hearted judges and marshals, &c., if you will do right."—Heber C. Kimball, in *Journal of Discourses*, vol. 5, pp. 178-180.

"How good it is to reflect that the day has come in which we have declared our independence. This we have done because the Lord God has said it to his servant Brigham. We are independent of those troops and those poor, miserable, ungodly scoundrels that they call civil officers. What civility, to come here to preside over us with 2,000 troops! With them it is, 'God damn the Mormons—God damn Brigham Young. We will kill him and Heber C. Kimball, and we will seduce and debauch every woman in the city of Salt Lake.' The Lord has said to Brother Brigham, 'Say to them, before all Israel, in my name, They can not come in here.' . . .

"Those who feel in favor that our governor continue, and to uphold and sustain him, with the legislature and everything else that is good, rise up on your feet. [The whole congregation arose.]"—(128, 129.)

"Now, I will prove these things upon natural principles. This

kingdom, this church, this people are his servants. Our governor is God's servant, and he will stand, and we never shall be ruled over by any of them again—never, no never, while we live faithful and keep the commandments of God and do as we are told, every man, and woman, and child.

"I will tell you the day of our separation has come, and we are a free and an independent people, isolated a thousand miles from the Christian nation; and thanks be to our God for ever. And we are the people of God, and this is the dwelling of King Emanuel, in these mountains, and he will gather all nations unto us—those that will be gathered; and those who will not, he will compel them.

"The day has come when the people have got to bow the knee to God and pay tribute to him, every man and woman on this earth."—Pages 131, 133.

"As to the holy priesthood and the government of this church, I can say that we shall, as a people, prevail in the name and by the authority of Jesus. If we will take this course and be one, we shall rule the house of Israel, and everything on the earth will be subject to us. This is the doctrine that has been taught us all the time. . . .

"I never was more joyful in my life than I am now. I thanked my Father this morning, I thanked him last night, and I thank him every day of my life that the time has come when he has said to his servant the Prophet, 'Shut down the gate, and never—no, never admit those men here who would take your life and the lives of the brethren, and seek to lead my people to destruction.' Am I not glad at this? I am; and that man or that woman who is not glad is not blest—is not a Saint. Those who do not rejoice at this time are not living their religion.' [Pres. B. Young: 'They are all glad.']"—Page 102.

"Brother Brigham says he does not intend to burn up the houses, and cut down our fruit trees, and push over our walls, and this thing and that, until we come to the last pinch; and then you will see a flame, such a one as you never saw in Salt Lake. I will burn up my houses, my barns, and granaries, should the Lord require it. You have heard me say, many a time, I would have more joy to see my family in the mountains—to see them in rags, in sheep-skins, and goat-skins, than to see them enjoying all the pleasure God ever gave to man and serving the Devil withal; and I would rather do it, if it is to be next year, than ever to succumb to the acts of such an ungodly, pusillanimous President,

with his coadjutors, as those that govern our nation.”—Heber C. Kimball, in *Journal of Discourses*, vol. 6, p. 68.

“‘We do not believe we shall have to go to battle or shed the blood of our enemies this season.’ This has been the feeling when, to all human appearance, it would seem that we should have to shed the blood of our enemies, or they ours. There is not such an example on history as the way in which our enemies have been stayed from fulfilling their hellish designs. It is the first time the American army has been stayed in their course. They got as far as Ham’s Fork, and there they stuck. . . . The Lord so far has fought our battles and has proved his people. . . . The day of the Devil’s power to prevail against the kingdom of God has passed away. . . . We have nothing to fear. The Lord is with us, and will sustain and nourish his church and kingdom, as he has done from the beginning. . . . The heathen may rage and imagine a vain thing; but the Lord will hold them in derision and guide them as with a bit and a hook in their jaws, while his people shall flourish like a watered garden upon the mountains.”—Wilford Woodruff, in *Journal of Discourses*, vol. 6, pp. 118, 120, 121.

“The time must come when there will be a separation between this kingdom and the kingdom of this world, even in every point of view. The time must come when this kingdom must be free and independent from all other kingdoms. Are you prepared to have the thread cut to-day? . . .

“Now let me tell you one thing—I shall take it as a witness that God designs to cut the thread between us and the world, when an army undertakes to make their appearance in this Territory to chastise me or destroy my life from the earth. I lay it down that right is or at least should be might with Heaven, with its servants, and with all its people on the earth. As for the rest, we will wait a little while to see; but I shall take a hostile movement by our enemies as an evidence that it is time for the thread to be cut. I think we will find three hundred who will lap water, and we can whip out the Midianites. Brother Heber said that he could turn out his women, and they would whip them. I ask no odds of the wicked, the best way they can fix it.

“Brother Heber says that the music is taken out of his sermons when Brother Carrington clips out words here and there; and I have taken out the music from mine, for I know the traditions and false notions of the people. Our sermons are read by tens of thousands outside of Utah. . . .

“I know I have seen the day when, let men use language like

Brother Heber has to-day, and many would apostatize from the true faith. In printing my remarks, I often omit the sharp words, though they are perfectly understood and applicable here; for I do not wish to spoil the good I desire to do.”—Brigham Young, in *Journal of Discourses*, vol. 5, pp. 98, 99.

“President Young is our leader, and has been all the time since the death of Joseph Smith the Prophet. He can govern this people with his hands in his pockets, and they are not governed one whit by the men that are sent here. I want to tell it, and I want they should know I tell it. We are going to be ruled by our Father in heaven, and the agents he sends and appoints for us, from this day henceforth and for ever.”—Heber C. Kimball, in *Journal of Discourses*, vol. 9, p. 7.

“Malevolent Disloyalty.”

*“Now, as touching this matter of the boasted loyalty of Mormon leaders, about which the *Deseret News* has been prating so much of late, let us quote the church organ itself. Thirty-one years after the Mormon Battalion was mustered out, the event was celebrated in this city. Upon that occasion the *Deseret News* said:

“‘The battalion, in responding to the *unreasonable demand of the country*, had to leave those who were endeared to them, at a time when they needed their aid and protection.’

“At the time the Mormon people began their pilgrimage toward the West, in the year 1846, the territory in which Utah is situated was included within the Mexican dominion. Already there was a movement on foot to bring it within the domain of the United States. In these circumstances, Pres. Brigham Young of the Mormon Church saw opportunity to obtain from this Government some assistance in the plan to bring the Saints into the New Territory. Accordingly he instructed Elder Jesse C. Little, who was then presiding over the Eastern States Mission, to procure such influential assistance as he could muster for the purpose of interviewing President Polk upon the subject. Mr. Little sought and secured the assistance of Col. Thomas L. Kane, of Philadelphia, and they jointly appeared before the President and presented President Young’s request. At that time the Government was offering inducements of an extraordinary nature to settlers who would go into the Oregon country, giving to a man of family a full section of land and a quarter section for each of his children. Oregon was United States territory, and for some reason best known to Brigham Young, Elder Little explained to President

Polk that the Saints preferred to go to California—which was then in a foreign country. The upshot of Elder Little's pleading was that in June of the year 1846, Hon. W. L. Marcy, Secretary of War, instructed General Kearney to take as many able-bodied Mormons as would volunteer for service in California. In pursuance of this order, General Kearney mustered in the Mormon Battalion and they took the route through New Mexico and Arizona.

"Brigham Young sent agents to Santa Fe, who drew and returned to him the sum of twenty thousand dollars in cash paid to the battalion. This money belonged to the families of the volunteers (who were with Brigham Young and the body of the Saints), and upon his advice these women consented that the money should be intrusted to his agents and expended in the purchase of supplies at Saint Louis. The supplies were bought and were utilized in the subsequent journey across the plains. Another sum of twenty thousand dollars was drawn before the battalion began to move across the desert. This sum was utilized in a similar manner; and thus the Government contributed forty thousand dollars to the assistance of the Utah pioneers at the outstart. The further pay of the battalion was turned into the same channel, proving to be of indispensable help to the support of the migrating Saints.

"However, and while the enlistment of the battalion was sought and prayed for by the leaders of the church, and proved to be of such inestimable value to the pioneers, the hierarchs led the Saints to believe that it was only another exhibition of the extreme cruelty of the national Government. They persuaded the Mormon people to conclude that the men were summarily drafted, and that refusal to comply with the demand would be punished by the utter destruction of the Mormons. The high priests preached that in this act the Nation saw a means by which the church could be destroyed; but they cheered the Saints into submission to the pretended cruelty by declaring that the Lord would take care of his people. And this while the enlistment of the battalion had been humbly sought in secret as a generous answer to the hierarchical petition.

"Thus the Mormon people were taught to secure the Nation that had befriended them. By these hypocrisies were the Saints caused to swear vengeance in their hearts against the Government. In this manner did the holy priesthood instill treason into the minds of unsuspecting men, women, and children. Through the medium of this vicious falsehood were the Mormon people prepared for

the addition of the oath of vengeance to the temple ceremonies. That oath remains, and the *Deseret News* and the present leaders of the Mormon Church seek to hide its existence by denying it. And by this means are they to-day teaching the same treason that was preached at the time of the enlistment of the Mormon Battalion. If ever the high priests or the church organ, in these times, refers to the enlistment of the Mormon Battalion, they characterize it as an 'unreasonable demand of the country.' At the same time they know that it was a generous act of the Government, which proved to be the salvation of the Mormon people. And while the church organ is as well aware of these facts as is the *Tribune*, it would not hesitate to-day to repeat its hypocrisy of 1877, and declare the circumstances to have been an 'unreasonable demand of the country.'

"Of such is the hierarchical 'loyalty'; and from such 'loyalty' as this may destiny ever preserve the Nation."—*Salt Lake Tribune* for March 16, 1908.

CHAPTER 9.

Zion Threatened.

The following I copy from a letter written by Joseph Smith, jr., to William W. Phelps, January 11, 1833, as published in *Times and Seasons*, vol. 5, p. 720:

"For if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. . . . Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of Brother G——'s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living. . . .

"All we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repents not.

"P. S.—I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God, I say woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite."

"We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion: this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of him whose anger is kindled against you. . . .

"There is one clause in Brother Joseph's letter, which you may not understand; that is this, 'If the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him.'—Orson Hyde and Hyrum Smith, in *Times and Seasons*, vol. 5, pp. 721, 722.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; . . . And liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known."—*Doctrine and Covenants* 64:7; Utah edition, 64:34, 35, 39.

If God's Laws are Trampled Under Foot, Revelations Will Cease.

"The Lord will not cease to give revelations to the people, unless the people trample on his laws and forsake and reject him. . . .

"This church has been led by revelation, and unless we forsake the Lord entirely, so that the priesthood is taken from us, it will be led by revelation all the time."—Brigham Young, in *Times and Seasons*, vol. 5, pp. 682, 683.

"No godly people ever lived in any age of the world without enjoying the spirit of prophecy and immediate revelation. . . . When mankind can not get immediate revelation from God, it both is and always has been a sure token that they had fallen into transgression, and were suffering rebuke and banishment from the presence of God."—Orson Spencer, in *Millennial Star*, vol. 10, p. 139.

"I know, as well as I know that I am here, that the priesthood will be taken from those who dishonor it, for they have no power

to hold the oracles of God who do wickedly.”—Heber C. Kimball, in *Journal of Discourses*, vol. 9, p. 133.

The Temple Must be Built in the Appointed Time, or the Church Would be Rejected of God.

“The speaker [Joseph Smith] then announced, ‘There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord’s house; and the church shall not hold another general conference, until they can meet in said house. *For thus saith the Lord.*’”—*Times and Seasons*, vol. 2, p. 578.

“For here He [God] has commanded a house to be built unto his name where he may manifest himself unto his people as in former times, when he caused the ark, the tabernacle, and the temple to be reared and the cloud and the fire to rest down thereon; and not that the temple be *built only*, but that it be *completed quickly*, and that no more general conference be held till it be held therein.”—*Times and Seasons*, vol. 2, p. 567.

“We are happy to say that this building is progressing in a manner which does honor to the citizens of this place. On visiting it a few days ago we were agreeably surprised to find that the brethren, notwithstanding their poverty, had accomplished so much; and we feel assured if the Saints abroad, with their wealth, would make a corresponding effort, that another year would not roll over our heads before the ‘top stone would be brought up, with shouts of grace, grace be unto it.’”—*Times and Seasons*, vol. 2, p. 455, July 1, 1841.

Hyrum Smith said in October, 1841: “‘Thus saith the Lord,’ ‘there shall not be a general assembly for a general conference assembled together until the house of the Lord shall be finished, and the baptismal font, and if we are not diligent the church shall be rejected, and their dead also,’ ‘saith the Lord,’ therefore, dear Brother, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper.”—*Times and Seasons*, vol. 3, p. 589.

Epistle of the Twelve: “The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do, that if this building is not completed, speedily, ‘*We shall be rejected as a church with our dead,*’ for the Lord our God hath spoken it; but while many are thus engaged in

laboring, and watching and praying for this all important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from a want of proper understanding of the principles upon which this building is founded, and by which it must be completed.”—*Times and Seasons*, vol. 3, p. 625.

“If the church must be brought under condemnation and rejected with her dead if she fail to build the house, and its appurtenances, why should not individuals of the church, who thus neglect, come under the same condemnation? And if they are to be rejected they may as well be rejected without baptism as with, for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and this is according to the understanding which we have received from him who is our spokesman. . . . There are individuals who have given nothing as yet, either as tithings or consecration, thinking that they shall be able to do a great deal some time hence, if they continue their present income to their own use; but this is a mistaken idea; suppose that all should act upon this principle, no one would do aught at present, consequently the building must cease, and this generation remain without a house, and the church be rejected; then suppose the next generation labor upon the same principle, and the same in all succeeding generations, the Son of God would never have a place on earth to lay his head.”—*Times and Seasons*, vol. 3, pp. 626, 627.

“And the first great object before us, and the Saints generally, is to help forward the completion of the Temple and the Nauvoo House; buildings which are now in progress according to the revelations, and which must be completed to secure the salvation of the church in the last days, for God requires of his Saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations, and proclaim the fullness of the gospel for the last time, and bind up the law and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments, which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.”—*Times and Seasons*, vol. 3, pp. 600, 601.

“And as the building of the temple is principally depending upon the tenth day’s labor of the inhabitants of this place, when

many are slack, as has been the case of late, it has a great tendency to retard the work—to dispirit those who are actively engaged, and who feel zealous in the work, and to derange very materially the plans and designs of the committee. . . . The committee find themselves very much perplexed in consequence of the brethren not coming forward as usual from their different wards, to perform their tenth of labor.”—*Times and Seasons*, vol. 3, p. 938.

The Twelve notifies the Saints to redouble their diligence:

“Although all things are more prosperous, concerning the temple, than at any former period, yet the Saints must not suppose that all is done, or that they can relax their exertions and the work go on. It is a great work that God has required of his people, and it will require long and unwearied diligence to accomplish it; and redoubled diligence will be necessary with all, to get the building inclosed before another winter, so that the joiner can be employed during the cold weather.”—*Times and Seasons*, vol. 3, p. 767.

“To the Churches Abroad and Near By.

“As many false reports are circulated to delay the building of the temple of God at Nauvoo, we take this public method of stating that the Saints are constantly engaged in rearing this great house for their salvation, by tithing and donations—according to the commandments; and in order that the work may progress more speedily; we call upon the churches abroad and near by, to bring or send us their tithes or donations, that we may be enabled to go on prosperously and finish it in an *acceptable* time to the Lord.”—*Times and Seasons*, vol. 3, p. 909.

“The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.”—*Times and Seasons*, vol. 3, p. 939.

“‘I always thought,’ said one, ‘that you were driven from Jackson County for your wickedness?’ Yes, and I always acknowledge it; it was to bring us to our senses.”—Brigham Young, in *Journal of Discourses*, vol. 9, p. 270.

“Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in

that day when I shall come to make up my jewels."—Doctrine and Covenants 98:1; Utah edition, 101:1, 2, 3.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."—Doctrine and Covenants 83:8; Utah edition, 84:54-59.

"But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

"But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead can not be acceptable unto me; for therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead."—Doctrine and Covenants 107:10, 11; Utah edition, 124:31-36.

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which

I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."—Doctrine and Covenants 98:4; Utah edition, 101:17-21.

"The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri."—Joseph Smith, jr., in *Times and Seasons*, vol. 5, p. 707.

The Jews were driven from Jerusalem, and the Saints were driven from Zion and her stakes, the land from which the Jews were driven, is there yet; also the land from which the Saints were driven, remains in the same place. The people who occupied these lands in both cases were permitted to be driven from them because they polluted the land upon which they lived. Both the former day saints and the latter day saints were permitted to baptize for their dead in the places appointed of God for that work to be done—in Jerusalem, and in Zion and her stakes; the people that polluted the land of Palestine, and was scattered—driven from there, never was given the right to baptize for their dead away from there; they must go back there if they are to baptize for their dead, and the work done by them is to be acceptable to the Lord; the foregoing revelations inform us the same is true of the Saints who would be scattered—driven from Zion and her stakes, their baptisms for the dead would not be acceptable unto the Lord. Some people seem to think that the Lord is going to follow them all around the world while they are in transgression and do for them what they want him to do, right or wrong. Since the Lord does not change, and he has already spoken upon the question of *where baptizing for the dead shall be performed—in Zion and her stakes, and that he was not going to appoint any other place for his people to gather until there was no more room in Zion for them; then, not until then, would he appoint other places*, it seems to me that the Brighamites have gone to a lot of expense and work in preparing for and doing the very thing; yes, and a lot of things, that he has declared he would not accept; this, to my mind, is *prima facie* evidence that the Brighamites have either lost faith in Jesus Christ or they do not believe that Joseph Smith spoke in the name of the Lord when he said

the Lord would not accept baptisms for the dead away from those places he had appointed.

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings."—Doctrine and Covenants 107:15; Utah edition, 124:49.

The Brighamite elders are fond of quoting the above paragraph in their defense, when asked why they did not remain in Nauvoo and finish the temple? They say their enemies drove them away; and, hence, the Lord did not require impossibilities of the sons of men; he did not reject the church, and their baptisms for the dead.

The condition upon which the Lord would accept the offerings, and require the work no more of these sons of men, was "*those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence.*" Did those sons of men who lived in Nauvoo, that were commanded to build the temple, comply with those conditions? I will now quote from this same revelation a promise that was made to those sons of men commanded to build that temple. "I [the Lord] grant unto you a *sufficient time* to build a house unto me, . . . And ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. *If ye labor with all your might, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blesed, because they polluted mine holy grounds, and mine holy ordinances and charters, and my holy words, which I give unto them.*" [Italics are mine.—J. D. S.]—Doctrine and Covenants 107:10, 13; Utah edition, 124:31, 43-46.

The promise was that the Lord would "grant unto them a *sufficient time* to build the temple." They can not excuse themselves on the ground that they did not have time to finish the temple, that they were driven away before they accomplished the work, for the Lord says he will give them plenty of time, and

besides that promise, he also promises them if they would do as they were told to do, that "*they shall not be moved out of their place.*" Did those sons of men remain in Nauvoo, long after they had been given *sufficient time* to build the temple? *They were moved out of their place*; the fact that they were moved out of their place is all the evidence any sane person could ask to prove that they never complied with the conditions upon which the Lord promised to bless them, and excuse and release them for not doing the things he had commanded of them when their enemies hindered them in the doing. I say we need no better nor more conclusive evidence than that they were moved out of their "place," because they polluted "mine holy grounds, and mine holy ordinances and charters, and my holy words which I give unto them." "For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord." (Doctrine and Covenants 107:14; Utah edition, 124:48.) And that they were rejected as a church, and with their baptisms for the dead.

Baptism for the Dead.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" —1 Corinthians 15:29.

* "Every man who has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and, as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free. A man may act as proxy for his relatives; the ordinances of the gospel which were laid out before the foundation of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too far."—Joseph Smith's, jr., History, for May 12, 1844, *Millennial Star*, vol. 23, p. 487.

"Perhaps my father may not receive the gospel. If he don't, my baptism will not do him any good. He is in the spirit world; he has to believe and embrace the gospel in his heart and affections, and then I receive knowledge from him through a proper authority, and I am administered to for him. You might as well go and be baptized for a devil as for a man who will not receive

the gospel in the spirit world.”—Heber C. Kimball, in *Journal of Discourses*, vol. 5, p. 90.

*“We have some people here who are so wrapped up to some of their kindred who have been guilty of every species of abomination, who will come to Brother Winder after the death of that relation and ask that they be allowed to go through the temple to work for the dead person. I admire their love for their relations and their wanting to do work for them, but I can not agree with their conception of right and wrong. You can not take a murderer, a suicide, an adulterer or a liar, and by the performance of an ordinance of God after they are dead usher them into his presence. I tell you it can't be done. They must repent and every sin that is committed will have to be paid for to the uttermost farthing, and don't you forget it.

“Remember that salvation comes only through repentance and the acceptance of the plan of salvation. Never mind what the world says about us, never mind what others may do or say, let us keep the commandments of God.”—Joseph F. Smith, in conference October 4, 1907. (As quoted by *Salt Lake Tribune* for October 5, 1907.)

*“We have a few people amongst us who are so wrapped up in and so devoted to some of their kindred who have been guilty of every species of abomination and wickedness in the world, that, the moment they are dead they will come and ask for permission to go into the house of God to perform the ordinances of the gospel for their redemption. I do not blame them for their affection for their dead, nor do I blame them for the desire in their heart to do something for their salvation, but I do not admire their wisdom, nor can I agree with their conception of right and justice. You can not take a murderer, a suicide, an adulterer, a liar, or one who was or is thoroughly abominable in his life here, and simply by the performance of an ordinance of the gospel, cleanse him from sin and usher him into the presence of God. God has not instituted a plan of that kind, and it can not be done. He has said you shall repent of your sins. The wicked will have to repent of their wickedness. Those who die without the knowledge of the gospel will have to come to the knowledge of it, and those who sin against light will have to pay the uttermost farthing for their transgression and their departure from the gospel, before they can ever get back to it. Do not forget that. Do not forget it, you elders in Israel, nor you, mothers in Israel, either, and, when you seek to save either

the living or the dead, bear it in mind that you can only do it on the principle of their repentance, and acceptance of the plan of life. That is the only way in which you can succeed.”—Joseph F. Smith, Conference Minutes for October 4, 5, 6, 1907, pages 6, 7.

The Temple in Nauvoo Was Never Completed.

“And so also the completion of the temple at Nauvoo brought many blessings; that is, so far as it was completed, for the enemies of God’s kingdom did not permit us to complete it entirely; but so far as it was completed God accepted the labor of the hands of his servants and people, and great and precious blessings were bestowed upon the Church of Jesus Christ of Latter-day Saints for the faithfulness and diligence of its members in repairing that house. . . .

“Before 1845 had passed away the Saints were receiving their endowments in that house. The walls were completed, it was roofed, the spire finished, and the upper story so far completed that the elders could go in and administer in the ordinances of God’s house—the sealings, washings and anointings, and in the performance of those ceremonies and ordinances which were necessary for our growth, increase and perfection as a people; and when it is recollected that all this was done in a very short period over one year, it bears testimony to the zeal of the Saints and the mighty exertions they made to fulfill the word of God and the requirements he made of us as a people, that we and our dead might not be rejected.”—George Q. Cannon, in *Journal of Discourses*, vol. 14, p. 124.

“Soon after, the church, though our beloved Prophet Joseph, was commanded to build a temple to the Most High, in Kirtland, Ohio, and this was the next house of the Lord we hear of on the earth, since the days of Solomon’s temple. Joseph not only received revelation and commandment to build a temple, but he received a *pattern* also, as did Moses for the tabernacle, and Solomon for his temple; for without a pattern, he could not know what was wanting, having never seen one, and not having experienced its use. . . .

“The second house of the Lord, that we have any published record of on the earth, was so far completed as to be dedicated. And those first elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

"The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the house of the Lord in their fullness; yet many, through the instigation of the Devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, *very few* of the elders of Israel, now on earth, who know the *meaning* of the word *endowment*. To know, they must experience; and to experience, a temple must be built. Let me give you the definition in brief. Your *endowment* is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy priesthood, and gain your eternal exaltation in spite of earth and hell. Who has received and understands such an endowment, in this assembly? . . .

"But what of the temple in Nauvoo? By the aid of the sword in one hand, and trowel and hammer in the other, with firearms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fullness."—Brigham Young, in *Journal of Discourses*, vol. 2, pp. 31, 32.

"Then go on and build the temples of the Lord, that you may receive the endowments in store for you, and possess the keys of the eternal priesthood, that you may receive every word, sign, and token, and be made acquainted with the laws of angels, and of the kingdom of our Father and our God, and know how to pass from one degree to another, and enter fully into the joy of your Lord."—Brigham Young, *Journal of Discourses*, vol. 2, p. 315.

"Suffice it to say, to this congregation, that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of completing and enjoying one. . . .

"Concerning this house, I wish to say, if we are prospered we will soon show you the likeness of it, at least upon paper, and then if any man can make any improvement in it, or if he has faith enough to bring one of the old Nephites along, or an angel from heaven, and he can introduce improvements, he is at liberty so to do. But wait until I dictate, and construct it to the best

of my ability, and according to the knowledge I possess, with the wisdom God shall give me, and with the assistance of my brethren; when these are exhausted, if any improvement can be made, all good men upon the earth are at liberty to introduce their improvements."—Brigham Young, *Journal of Discourses*, vol. 1, pp. 277, 278.

"When the people refused in Kirtland to build a temple, unless by a special revelation, it grieved his [Joseph Smith's] heart that they should be so penurious in their feelings as to require the Lord to command them to build a house to his name."—Brigham Young, in *Journal of Discourses*, vol. 1, p. 278.

"He gave the pattern of these things in Kirtland, Ohio, as the beginning; but there were not rooms for the washings, no rooms such as we have now, and such as were prepared in the Nauvoo temple: and in other respects, there was something added to the Nauvoo temple. Why? Because we had greater experience, and were prepared for greater things. There was no font in the basement story of the Kirtland temple, for baptismal purposes in behalf of the dead? Why not! Because that principle was not revealed. But in the Nauvoo temple this font was prepared, which was something in advance of the Kirtland temple. We have, of late, constructed a temple at Saint George. Blessings have been administered in that temple, that were *totally unknown in the two former temples, namely, endowments for the dead.*" [Italics mine, J. D. S.]—Orson Pratt, in *Journal of Discourses*, vol. 19, p. 19.

"The greater part of the temple in Nauvoo was built by the Twelve, after the death of the Prophet. Endowments were given in that temple, by the Twelve, while presiding over the church. Sealings and blessings in behalf of the living and the dead, were performed in that temple. All the ordinances necessary on that occasion were administered, under the presidency and jurisdiction of the Twelve."—Orson Pratt, in *Journal of Discourses*, vol. 19, p. 113.

"We completed our temple far enough to give endowments to many. We left Nauvoo in February, 1846."—Brigham Young, in *Journal of Discourses*, vol. 19, p. 62.

"I have been spending the winter in Saint George. Our temple there is finished, which is the first completed temple built to the name of the Most High, in which the ordinances for the living and dead can be performed, since the one built by Solomon in the land of Jerusalem, that we have any knowledge of."—Brigham Young, in *Journal of Discourses*, vol. 19, p. 220.

"Here let me ask the old Saints a question. Have you ever seen a temple finished, since this church commenced? You have not?"—Brigham Young, in *Journal of Discourses*, vol. 4, p. 42.

Endowment of the Spirit Promised and Received by Former Day Saints.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4.

"Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you, therefore, I command you to tarry, even as mine apostles at Jerusalem."—Doctrine and Covenants 92:2; Utah edition, 95:8, 9.

Endowments Given in the Kirtland Temple.

"At early candlelight I [Joseph Smith, jr.,] met with the Presidency at the west schoolroom, in the temple, to attend to the ordinance of anointing our heads with holy oil; also the councils of Kirtland and Zion, met in the two adjoining rooms, who waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

"We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency

then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time."—*Millennial Star*, vol. 15, p. 620.

This anointing and laying on of hands, which commenced with the leading quorums of the church, continued on down through all the quorums of the elders, until all were anointed and blessed, in the foregoing manner, after which they being arranged in order, with one accord prayed to our heavenly Father, asking him to endow them with his Holy Spirit to that degree that would enable each one to perform properly and successfully the duties of their office and calling. Their testimony is, as recorded in this connection in the *Millennial Star*, volume 15, pages 620, 621, 631, 632, 643, etc., that they received a wonderful manifestation of the Holy Ghost, tongues, prophecy, visions, angels; and the Savior was seen by some.

Washings.—"Accordingly we proceeded to cleanse our faces and our feet, and then proceeded to wash each other's feet. Pres. Sidney Rigdon first washed Pres. Joseph Smith, junior's, feet, and then, in turn was washed by him; after which President Rigdon washed Presidents Joseph Smith, senior, and Hyrum Smith. President Joseph Smith, junior, washed Presidents Frederick G. Williams, and then President Hyrum Smith washed Pres. David Whitmer's, and Pres. Oliver Cowdery's feet. Then Pres. David Whitmer washed Pres. William W. Phelps' feet, and in turn President Phelps washed Pres. John Whitmer's feet. The bishops and their counselors were then washed, after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's house all night, prophesying, and giving glory to God. . . .

"Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of presidents of the several quorums."—*Millennial Star*, vol. 15, p. 727.

"Behold, I will hasten my work in its time; and I give unto you

who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise, which I have made unto you, when I will."—*Doctrine and Covenants* 85:20; Utah edition, 88:73-75.

"And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen."—*Doctrine and Covenants* 85:46; Utah edition, 88:140, 141.

The following lengthy quotation is taken from a pamphlet published by the *Salt Lake Tribune* in 1906, entitled, "Mysteries of the Endowment House and oath of vengeance of the Mormon Church":

"The Oath of Vengeance.

"As testified to by Professor Walter Wolfe, late of the B. Y. College at Logan, and the whole endowment ceremony, as sworn to by him at Washington on Wednesday, February 7, 1906, before the Senate Committee on Privileges and Elections, in its hearing in the Smoot Case.

"On entering the annex to the temple the candidate is ushered into a room on the right, where he presents his 'recommend,' which must be signed by his ward bishop and by the president of the stake from which he comes. With the presenting of his 'recommend' he is expected to make a contribution toward the temple services, although this is voluntary with him.

"From this room he passes to another on the left, where he gives his records and receives the name of the one for whom he is to work in case he has no relation of his own whom he wishes to save.

"The records being attended to, the prayer room is next entered. About the walls of this room are the pictures of the president and apostles of the church. A raised stand at one end of the room accommodates those who preside and who instruct the candidates. Before entering the prayer room the candidates remove their shoes.

This is usually done in the long covered passageway that leads from the annex to the temple proper. The services are very simple, consisting usually of the singing of two hymns, some remarks and prayer.

"As soon as the exercises are finished all proceed to the dressing rooms, except those men who are to receive endowment for the dead. Those pass into the back part of the prayer room, and some of the regular temple workers go to each candidate, lay their hands on his head and say: 'Brother ——, in the name of the Lord Jesus Christ and by the authority of the holy Melchisedec priesthood. I ordain you an elder in the Church of Jesus Christ of Latter-day Saints, for and in behalf of ——, who is dead.'

"IN THE DRESSING ROOM.

"In the dressing room all clothing is removed excepting the garments, and these are taken off and handed to one of the attendants as the candidate enters the bathtub. The man who attends to the washing rubs the head, the eyes, the ears, the mouth, the lips, the breast, the vitals, the loins, the legs and the feet. This being done, the candidate leaves the tub, is hurriedly wiped dry, and then mounts a stool, where he is anointed with oil poured from a ram's horn, the same parts being anointed that were washed just previously. He then stands while a man places his garments over his shoulders, telling him that these garments are a pattern of those which the Lord gave to Adam in the Garden of Eden; telling him further that they must not be removed, and that they will prove a protection in time of danger. With the garments he whispers into the candidate's ear a new name—usually one taken from the Bible—and he is instructed never to reveal this name to any person except as it may be required at one point during the temple ceremony. If he is working for the dead, he is informed that when he is through the temple ceremony the name may be forgotten, as it is the property of the dead and not his own.

"The candidate then goes back to the dressing room, where he puts on a shirt and a pair of white pants; also white stockings. He carries with him a bundle containing robes, cape, sandals and apron.

"IN CREATION ROOM.

"He then goes to the creation room, where the men are seated on the right, the women on the left. The delay here is long and tedious, as the walls are bare and the ceremony of washing and anointing takes a long time if there happen to be more candidates.

"At length the silence is broken and a man enters a door in the front of the room dressed in white flannel and representing Elohim, the greatest of the Mormon deities. He makes the statement that any who wish to retire may do so; that everything which is heard and seen is to be kept a profound secret—that which has been already passed through as well as that which is to come. Seeing none who wish to retire, he continues:

"Brethren, you have been washed and pronounced clean; that is, clean from the blood and sins of this generation. You have been anointed that you may become kings and priests to our God and his Christ; not that you have been anointed kings and priests, but that you may become such; this will depend upon your faithfulness.

"You, sisters, have been washed and anointed that you may become queens and priestesses to your lords; that is your husbands.

"THREE VOICES HEARD.

"You will now hear three voices—Elohim, Jehovah and Michael. Now, give your attention and hear what you shall hear."

"Elohim disappears, and immediately his voice is heard from a remote part of the adjacent room:

"Elohim—Jehovah and Michael, there is matter unorganized. Let us go down and make a world like unto the other worlds we have created.

"Jehovah and Michael—We will go down.

"It is evident, then, that Elohim remains in the celestial world, while Jehovah and Michael have to do with the creation of this. The work is carried on in strict accordance with the account as given in Genesis. At the end of each day Jehovah says to Michael: 'We will go down and report this, the labor of the ——— day.' Michael replied: 'We will return and report.' They then retire to the back part of the room and address Elohim, telling him what they have done, and get assigned their duties for the next day.

"After the completion of the work Elohim, Jehovah and Michael enter through the door at which Elohim had entered before. Michael takes a chair, while Elohim and Jehovah stand on either side.

"Elohim—See the earth that we have made. There is no man in it to till the ground.

"Jehovah—Let us make a man in our own image.

"HE FALLS ASLEEP.

"Elohim and Jehovah then pass their hands over Michael's body, breathe on him, and he falls asleep.

"Elohim (to the audience)—This man who is being operated on is Michael. When he awakes he will have forgotten everything and become as a little child and will be known as Adam.

"Whereupon Adam awakens.

"Elohim—It is not good for man to be alone.

"Jehovah—It is not good, for we are not alone.

"Elohim—We will cause a deep sleep to fall upon Adam and make for him a woman to be with him.

"The male part of the audience are then told to close their eyes, to imitate Adam's sleep. While Adam sleeps Eve enters and stands beside him. Elohim wakens Adam and says:

"Elohim—Adam, see the woman we have created for you. What will you call her?

"Adam—Eve.

"Elohim—Why Eve?

"Adam—Because she is the mother of all living.

"Elohim (to Jehovah)—We will plant a garden eastward in Eden, and there we will put the man whom we have made.

"Elohim (to the audience)—The brethren will now follow Adam and the sisters will follow Eve.

"IN GARDEN OF EDEN.

"All go up one flight of stairs to the Garden of Eden. The sides of this wall are painted to represent a tropical scene, and birds and beasts seem to be at perfect peace with each other. At one end of the room is the altar, and behind this an elevator, on which the gods descend and ascend. Near the front and to the left of the altar as the audience faces it is the Tree of Knowledge of Good and Evil.

"Elohim and Jehovah are both present. Elohim addresses Adam:

"Elohim—Adam, see the garden we have planted for you. Of all the trees of the garden you may surely eat except the Tree of Knowledge of Good and Evil. Ye shall not eat of it, neither shall ye touch it, lest ye die. Now be happy and enjoy yourselves. We go away, but we shall return.

"Elohim and Jehovah then ascend in the elevator in sight of the audience.

"Adam (to audience)—Now, brethren, calm your minds and be not surprised at anything you shall see or hear; we shall be visited soon.

"Enter Devil, from back room, usually wearing a silk hat, carrying a cane, and having on a Masonic apron, with the pillars surmounted by the balls.

"Devil—Adam, you have a nice world here, patterned after the world where we used to live.

"Adam—I do not remember about any other world.

"Devil—Oh, I see you have not got your eyes opened yet.

"Goes to the tree, from which he pretends to pluck fruit, which he offers to Adam.

"Devil—Here, Adam, take some of the fruit of this tree.

"Adam—I shall not partake.

"Devil—Ah, you won't, won't you? Well, we shall see. Eve, will you take some of this fruit?

"Eve—Who are you?

"Devil—I am your brother.

"Eve—You my brother, and come to tempt me to disobey my father?

"Devil—I said nothing about father. This will open your eyes, and you will know good from evil, virtue from vice, etc.

"Eve—Is there no other way?

"Devil—There is not.

"EVE TASTES THE FRUIT.

"(Eve then tastes the fruit, and Adam approaches.)

"Devil—Now go and get Adam to partake.

"Eve—I know thee now; thou art Lucifer, who was cast out of heaven for his rebellion.

"Devil—Oh, I see you are beginning to get your eyes opened already.

"Eve—Adam, here is some of the fruit of that tree; it is very pleasant to the taste and very desirable.

"Adam—I shall not partake. You know that father commanded us not to touch that tree.

"Eve—Do you intend to obey all of father's commands?

"Adam—Yes, all of them.

"Eve—Well, our father commanded us to be fruitful and multiply and replenish the earth. Now I have partaken of the fruit and shall be cast out of the garden, while you remain a lone man in the garden.

"Adam—Yes, I see. I will partake that man may be.

"Devil (nodding his head,)—Yes, that is right.

"(Elohim appears.)

"Elohim—Adam, where are thou? Adam, where are thou?

"ADAM CONCEALS HIMSELF.

"(Adam, in the meantime, had conveniently concealed himself near the tree.)

"Adam—I heard thy voice as I was walking in the garden, but I was ashamed because I was naked, and I hid myself.

"Elohim—Who told thee that thou wast naked: hast thou eaten of the tree that I commanded thou shouldst not eat?

"Adam—The woman that thou gavest to be with me, she gave me of the fruit and I did eat.

"Elohim—Eve, what have you been doing?

"Eve—The serpent beguiled me, and I did eat.

"Elohim—Lucifer, what have you been doing?

"Devil—Oh, the same as we have been doing in other worlds: I gave them some of the fruit to get their eyes open.

"Elohim then curses Lucifer, who defies him by saying:

"Devil—I will take the money and treasures of the earth and buy up popes and princes, armies and navies, and I will reign with blood and horror in the earth.

"Elohim then drives the Devil away, who goes out of the door at which he entered, shaking his fist and stamping his heels. Adam then turns to the audience and says:

"Adam—In your bundles, brethren and sisters, you will each find an apron; please put it on.

"When the request has been complied with, Elohim says:

"Elohim—Let Adam be cast out of the garden, and a cherubim be placed with a flaming sword to keep the way of the tree of life.

"As the elevator rises with Elohim and Jehovah on it, a sword is waved through the curtain.

"Eve now stands on Adam's left, and the first oath is administered by Adam.

"One couple from the audience kneel at the altar to represent Adam and Eve, and all present participate in the ceremony. The audience stands, the right hand raised to the square.

"FIRST OATH TAKEN.

"We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should I do

so, I agree that my throat may be cut from ear to ear, and my tongue torn out by its roots.

"The name of this token is the new name of the candidate, which he received when he was given his garments.

"Grip—The grip is very simple: Hands clasped, pressing the point of the knuckle of the index finger with the thumb.

"Sign—In executing the sign of the penalty, the right hand, palm down, is placed across the body, so that the thumb comes directly under and a little behind the left ear. The hand is then drawn sharply to the right across the throat, the elbow standing out at a position of ninety degrees from the body, the hand is then dropped from the square to the side.

"Adam—The brethren will now follow Adam, and the sisters will follow Eve.

"IN DESOLATE WORLD.

"The next room, the 'lone and desolate world,' has its walls painted with scenes very different from those of the Garden of Eden; animals are fighting and the scene is one of chaos. At the end of the room is an altar, behind which stands Adam and Eve.

"When Adam was cast out of the Garden of Eden he built an altar and called on the Lord, saying:

"Adam—Oh, Lord, hear the words of my mouth; oh, Lord, hear the words of my mouth; oh, Lord, hear the words of my mouth.

"As Adam speaks these words, he raises his hands, first high above his head, then to the square, then drops them to his side. The words are used: 'Pale, Ale, Ale.' We are told that in the pure Adamic language these words mean, 'Oh, Lord, hear the words of my mouth. Adam, when asked why he is praying, replies that he does not know, only he has been so instructed.

"(Lucifer enters.)

"LUCIFER ON THE GROUND.

"Devil—I hear you; what do you want?

"Adam—Who are you?

"Devil—I am the god of this world.

"Adam—Who made you the god of this world?

"Devil—I made myself. What is it you want?

"Adam—I was calling on father.

"Devil—Oh, I see; you want religion. I will have some preachers down here presently.

"(Enter preachers.)

"Parson (looking around)—You have a very fine congregation here.

"Devil—Oh, are you a preacher?

"Parson—Yes.

"Devil—Ever been to college and studied the dead languages?

"Parson—Why, certainly. No man can preach the gospel unless he has been to college and studied the dead languages.

"Devil—If you will preach to this congregation and convert them, mind you, I will give you—let me see—four thousand dollars year.

"PARSON SINGS HYMN.

"Parson—That is very little, but I will do the best I can.

"The parson then opens a hymn book and leads in a hymn, while the Devil prances around with a complacent air. After the singing the parson turns to Adam and says:

"Parson—Do you believe in that great spirit who dwells beyond the bounds of time and space, and sits on top of a topless throne; who is so great that he can fill the universe, yet so small that he can dwell in your heart; whose center is everywhere and whose circumference nowhere?

"Adam—No; I do not believe a word of it.

"Parson—I am very sorry for you. But perhaps you believe in hell, that great, bottomless pit, which is full of fire and brimstone, into which the wicked are cast, and where they are ever burning and yet never consumed?

"Adam—No; I do not, and I am sorry for you.

"The voices of the gods are now heard from an upper room:

"Elohim (to Jehovah)—The man Adam seems to be true and faithful; let us send down to him Peter, James and John.

"Jehovah—That is good.

"Elohim (to Peter, James and John)—Go down to Adam, who seems to be a good and faithful man.

"(Peter, James and John descend by a stairway at the rear of the room.)

"Peter—Hello! What is going on here?

"Devil—We are making religion.

"Peter—What are you making it out of?

"Devil—Newspapers, novels and notions of men and women sugared over with a little religion.

"Peter—How does it take with this congregation?

"Devil—Pretty well, all except that man Adam; he does not believe anything.

"Peter (to Adam)—Good morning.

"Peter (taking Adam's hand)—What is that?

"Adam—The first token of the Aaronic priesthood.

"Peter—Will you give it to me?

"CAN NOT GIVE TOKEN.

"Adam—I can not, for it is connected with my new name; but this is the same sign.

"(Peter answers by the same sign.)

"Adam—You are a true messenger of Father.

"Peter—What do you think of the preaching of the parson this morning?

"Adam—Why, he asked me if I believed in that Great Spirit who dwells beyond the bounds of time and space and sits on the top of a topless throne; who is so great that he fills the universe, yet so small that he can dwell in your heart; whose center is everywhere and circumference nowhere. I told him I did not believe a word of it.

"Peter—I do not blame you.

"Parson—Are you the apostles of the Lord Jesus Christ?

"Parson (pointing to the Devil)—Why, he said that we were to have no more apostles, but if any man came along professing to be such, I was to ask them to cut off an arm or a leg, or some other member of the body, and stick it on again, just to show they had come with power.

"Peter—A wicked and adulterous generation seeketh a sign. Do you know that man?

"Parson—Certainly; he is a great gentleman, and stands at the head of all the religious denominations of to-day.

"Peter—Why, that is Lucifer.

"Parson—What, the Devil?

"Peter—Yes, I believe that is one of his names. You should get out of his service and have a settlement with him.

"Parson—If I get out of his service, what is to become of me?

"Peter—Why, we will teach you the gospel in connection with the rest of the sons of Adam.

"Parson—Well, that is good.

"Parson (turning to the Devil)—Sir, is it not time we had a settlement?

"Devil—Well I will keep my word. I offered you four thousand dollars per year to convert this people, and by what I can see, they have nearly converted you. Get out of my kingdom; I do not want such men in it.

"PARSON RETIRES.

"(The parson then retires by a back door, while Peter, James and John ascend the stairs and report to Elohim the condition of the man Adam.)

"Elohim—Peter, James and John, go down again in your true characters and reveal to Adam the second token of the Aaronic priesthood, and place the robe upon his left shoulder.

"(They descend.)

"Peter—I am Peter.

"James—I am James.

"John—I am John.

"Devil (scowling)—I thought I knew you.

"Peter (to Devil)—Begone!

"Devil—By whose authority?

"Peter (raising his arm to the square)—In the name of Jesus Christ, my Master.

"(The Devil disappears, scowling, through the door where the minister had already disappeared.)

"The robes are then taken from the bundles and put on the candidates, as well as the caps and sandals. Then the apron is replaced and the oath is administered to all, standing:

"SECOND OATH ADMINISTERED.

"We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree that our breasts may be torn open, our hearts and vitals torn out and given to the birds of the air and the beasts of the field."

"Sign—The sign is made by extending the right hand across the left breast, directly over the heart; then drawing it rapidly from left to right, with the elbow at the square; then dropping the hand by the side.

"Name—The name is the given name of the candidate.

"Grip—Clasp the right hand and place the thumb into the hollow of the knuckle, between the first and second fingers.

"(Again the brethren follow Adam and the sisters Eve, and the Celestial room is entered.)

"IN CELESTIAL ROOM.

"This room is divided into two parts by white curtains, through which there are several openings. Some of these are simply openings for convenience, but others have a significance in

which the candidates are afterwards instructed, for it is through these curtains that the candidates must pass to gain their exaltation. In front of the curtains is a raised platform, some three or four steps above the general level, and on the platform the candidates wait, after their names have been called, until it is time for them to be admitted to the Sealing rooms.

"In front of the platform and on the general level there is an altar, at which the true order of prayer is taught. As soon as the candidates are seated, Elohim is heard speaking to Peter, James and John.

"Elohim—Go down to Adam and give him the first token of the Melchisedec priesthood, and place the robe upon the right shoulder.

"They go down, and Peter instructs them in the changing of the robe.

"After this the following oath is administered to all, standing:

"THIRD OATH.

"'You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign, and penalty. Should you do so, you agree that your body may be cut asunder and all your bowels gush out.'

"In this, the left hand is placed palm upright, directly in front of the body, there being a right angle formed at the elbow; the right hand, palm down, is placed under the elbow of the left; then drawn sharply across the bowels, and both hands are dropped at the side.

"Name—The Son.

"Sign—The sign is pressing with the forefinger and thumb the palm and back of the hand of the recipient of the Grip. This is called the 'Sign of the Nail.'

"Peter, James and John return to Elohim, report, and come back to the audience.

"Peter—The brethren, all standing, will receive the second grip of the Melchisedec priesthood.

"Grip—Grasp right hands so that the little fingers are interlocked and the forefinger presses into the wrist.

"(This is called the patriarchal grip or true sign of the nail.)

"Tradition says that when the Savior was crucified the nail tore out the palm of his hand, so that they had to put another through the wrist.

"It has its accompanying name and penalty, and here are given the three important obligations:

"**'LAW OF SACRIFICE.'**

"Obligation.

"Peter—You and each of you do covenant and promise that you will sacrifice your time, talents and property to the upbuilding of the Church of Jesus Christ of Latter-day Saints. All bow your heads and say yes.

"**'LAW OF CHASTITY.'**

"To the Men.

"Peter—You and each of you do covenant and promise that you will not have sexual intercourse with any other than your lawful wife or wives, who may be given you by this priesthood. All bow your heads and say yes.

"To the Women.

"Peter—You and each of you covenant and promise that you will not have sexual intercourse with any person of the opposite sex save those who may have been given you by the priesthood.

"**'LAW OF VENGEANCE.'**

"Peter—You, and each of you, covenant and agree that you will pray, and never cease to pray, Almighty God to avenge the blood of the prophets upon this nation; and that you will teach the same to your children unto the third and fourth generation. All bow your heads and say yes.

"(All having been seated, Elohim, or some one in authority, comes to the front of the platform and delivers what is known as the sermon before the veil. On Wednesdays, when there are a number of neophytes, the address is very long and tedious; the entire history of the temple work is repeated, so that the candidates may have a clear understanding of what they have learned. The marks in the veil are also explained, with their significance and uses. Especially is it taught that Adam was not made out of the dust of this earth; that he was begotten as any other man is begotten, and that when he came here he brought Eve, one of his wives, with him. I have heard that the sermon was the one delivered by Brigham Young at the dedication of the Saint George Temple. On Thursdays and Fridays, when there are comparatively few who are going through the temple for the first time, the sermon

before the veil is very much shortened, only the essential part which refers to the creation of Adam being read.)

“INSTRUCTED AS TO PRAYER.

“After the sermon, the candidates are instructed in the true order of prayer, as many couples as possible surrounding the altar, the elder who is to pray standing behind it. The signs of the holy priesthood are then given, the last one being the uplifted hands, and the words, ‘Pale, Ale, Ale,’ repeated three times, in imitation of Adam’s prayer. All stop with the patriarchal grip, the left elbow of one person resting upon the right shoulder of the next one. In this way the circle is made complete.

“The elder now kneels by the altar, his right arm raised to the square, his left hand extended, palm up, ‘as though to receive a blessing.’

“A form of prayer is then offered, which serves as a type for similar prayers in every prayer circle of the Mormon priesthood.

“PASSING THROUGH THE VEIL.

“The candidates resume their seats and the process of passing through the veil begins.

“In the veil are to be seen the square and compass; also other openings which represent the slits in the knees of every garment, which are said to indicate that the time will come when every knee shall bow and every tongue confess that Jesus is the Christ. There are also openings for the hands, which are called openings of convenience.

“Three or four candidates come from behind the veil—men to act for men and women for women. The name of the candidate is called. He rises from his seat in the audience, accompanied by the woman or women whom he has brought with him, mounts the platform and takes his seat until the attendants are ready for his turn. In going up the three steps of the platform the man must always precede. I once saw a young man step courteously aside to let his intended bride precede him, when the attendant pushed her back and told him that if she preceded him there she would precede him in eternity.

“VEIL IS PARTED.

“All being ready, the attendant gives three gavel raps upon one of the pillars from which the veil is suspended. The veil is parted slightly and Elohim from behind the veil asks what is

wanted. The attendant replies: 'The man Adam, having been true and faithful in all things, desires to converse with the Lord behind the veil.' The attendants prompts the candidate in his answers and grips, sometimes rehearsing the whole matter before Elohim takes the neophyte in hand.

"The neophyte gives the two grips of the Aaronic priesthood, with their accompanying name, also the first grip and name of the Melchisedec priesthood. He then gives the second grip of the Melchisedec priesthood.

"Elohim—What is this?

"Neophyte—The second Grip of the Melchisedec priesthood. Patriarchal Grip, or Sure Sign of the Nail.

"Elohim—Has it a name?

"Neophyte—It has.

"Elohim—Will you give it to me?

"Neophyte—I can not, for I have not yet received it; for this purpose I have come to converse with the Lord behind the veil.

"Elohim—You shall receive it upon the five points of fellowship through the veil. These are: foot to foot, knee to knee, breast to breast, hand to back, and mouth to eat.

"WHISPERS TO CANDIDATE.

"Having placed the candidate in proper position, he whispers:

"'Health in the navel, marrow in the bones, strength in the loins and sinews, and power in the priesthood be upon me and my posterity through all generations of time and throughout eternity.'

"The neophyte repeats this until he has it perfectly and then stands back, while the attendant raps once more three times upon the pillar.

"Elohim—What is wanted?

"Attendant—Adam, having conversed with the Lorā through the veil, now desires to be admitted to his presence.

"Elohim—Admit him.

"As he says this, Elohim extends his hand and gives the novitiate a warm welcome.

"The man now assumes the part of Elohim and instructs his women, even as he has been instructed himself, admitting them behind the veil when they are prepared.

“HANDSOMEST ROOM IN TEMPLE.

“The room which is now entered is one of the most beautiful in the temple; it has rich carpets, elegant fittings and upholstery, and opening from it are the sealing rooms—small, and furnished in gold and white.

“In the main room is a table at which sits the recorder, having before him the records of those who have just been through the temple, and also the licenses of those who have taken out the document which is required by the laws of the State before a marriage ceremony can be performed.

“The man and the woman who are to be married then pass into the sealing room, with such invited guests as they may desire to have with them. They are dressed in the temple robes complete.

“IN SEALING ROOM.

“In the middle of the sealing room is an altar of white, having on it a white velvet cushion, and on each side of it are kneeling stools. Sitting opposite one end of the table is the man who performs the sealing ceremony, usually the president or acting president of the temple. On each side of him is a witness. These three men are clothed in white suits, the same that they have been wearing through the temple ceremonies. The candidates now kneel, one on each side of the altar, and clasp their hands in the Patriarchal Grip. The presiding elder asks them if they take each other for man and wife, for time and eternity, and, having received a satisfactory answer, unites and blesses them for time and eternity, promising a numerous posterity and all the blessings in the celestial kingdom that reasonable people could desire.

“This being finished, they are told to kiss each other across the altar. They then unclasp their hands, and the ceremony is completed. They return to their dressing rooms, put on the clothing that they wore to the temple, and the day's work is over.”

“Professor Wolfe has just told of the ritual, the oath, and the ceremonies in the Mormon Temple. It was a most interesting story. It confirms in remarkable degree an expose of the ceremonies in the endowment house of many years ago, as printed by *The Tribune*, and also President Smith's testimony that there has been no change in the proceedings. That old Endowment House expose is as follows:

“The Mormon endowment house is a plain adobe building, two

stories high, built like a small dwelling house, so as not to attract attention. There are blinds to all the windows, which are nearly always kept down. It is situated in the northwest corner of the temple block, (which includes the tabernacle, new temple, &c.,) and the whole block is surrounded by a very high wall.

"On a certain day, not necessary to mention, I went to the Endowment House at 8 o'clock in the morning, taking with me my endowment clothes, (consisting of garments, robe, cap, apron and moccasins.) I believe people used to take their own oil, but that is now discontinued, as fees are charged. I went into a small room attached to the main building, (designated in the plan by the name of reception room,) which was crowded with men and women, having their bundles of clothing. The entrance door is on the east side, and in the southwest corner, there is another, next to which the desk stood, where the clerk recorded the names, etc. Around the north and west sides were benches for the people to sit.

"On going up to the desk I presented my recommend from the bishop in whose ward I was staying, and George Reynolds, who was then acting as clerk, asked me my name, those of my parents, when and where I was born, and when I was baptized into the Mormon Church.

"That over, he told me to leave my hat, cloak and shoes in that room; and taking up my bundle, I went into the room marked 3 on the plan, where I sat waiting till it came my turn to be washed.

"One of the women, an officiating high priestess, told me to come behind the curtain (which I have indicated by a waving line), where I could hear a great deal of splashing and subdued conversation. I went, and after I was undressed, I had to step into a long bath, about half full of water, when another woman proceeded to wash me. I objected strongly to this part of the business, but she told me to show a more humble spirit. However, when she got down to my feet, she let me go, and I was turned over to the woman who had spoken to me first, and whose name was Bathsheba Smith. (One of the widows of Apostle George A. Smith.) She wore a large shiny apron, and her sleeves tucked up above her elbows. She looked thoroughly like business.

"Another woman was standing beside her with a large wooden spoon and some green olive oil in a cow's horn. This woman poured the oil out of the spoon into Bathsheba's hand, who immediately put it on my head, ears, eyes, mouth, and every part of my body, and as she greased me, she muttered a kind of prayer over each member of my body: My head, that I might have a knowledge

of the truths of God; my eyes, that I might see the glories of the kingdom; my mouth, that I might at all times speak the truth; my arms, that they might be strong in the defense of the gospel, my bosom—and here I must ask my readers not to think I want to tell this part of the story, but I do want people to know the truth, and how disgusting and indelicate this thing is. Mormon people deny many of these things, and civilized and decent people can scarcely realize that this institution is as infamous as it really is, but I solemnly assert that these things do exist. To continue: My bosom, that I might nourish the children whom I might raise by my husband (I was not then married, but expected to be), and another part of my body, that I might raise up a goodly seed, that they might be pillars of strength to the upbuilding and strengthening of God's kingdom upon the earth. And so she got down to my feet, when she hoped they might be swift in the paths of righteousness and truth.

“She then turned me over to the woman who had washed me, and who whispered

“MY NEW AND CELESTIAL NAME

in my ear. I believe I am to be called up in the morning of the resurrection by it. It was ‘Sarah.’ I felt disappointed. I thought I should have received a more distinguished name. She told me that new name must never be spoken, but often thought of to keep away evil spirits. I should be required to speak it once that day, but she would tell me in what part of the ceremony, and that I should never again have to speak it. She then told me to put on my garments. These are made in one piece. On the right breast is a square, on the left a compass, in the center a small hole, and on the knee a large hole, which is called the ‘stone.’ We were told that as long as we kept them on no harm could befall us, and that when we changed them we were not to take them all off at once, but slip out a limb at a time and immediately dive into the clean ones. The neck was never to be cut low, or the sleeves short, as that would be patterning after the fashion of the Gentiles.

“After this I put on my clothes, and in my stocking feet, waited with those who were washed and anointed until she had finished the remaining two or three. This done, the little calico curtains (marked A and B) were drawn aside and the men and women stood revealed to each other. The men looked very uncomfortable and not at all picturesque. They only had their garments and

shirts on, and they really did seem as though they were ashamed of themselves, as well they might be.

"Joseph F. Smith then came to where we were all waiting, and told us that if we wanted to 'back out, now was our time,' because we should not be able afterwards, and that we were bound to go right through. All those who wanted to go through were to hold up their hands, which of course everyone did, believing that all the good and holy things that were to be seen and heard in the 'House of the Lord' were yet to come. He then told us that if any of us attempted to reveal what we saw and heard in the 'House' our memories would be blighted, and we should

"BE EVERLASTINGLY DAMNED,

for they were things too holy to be spoken of between each other, after we had once left the endowment house. We were then told to be very quiet and listen. Joseph F. Smith then went away.

"In a few moments we heard voices talking loudly so that the people could hear them in the adjoining room. (I afterwards found out in passing through that it was the prayer circle room.) It was supposed to be a conversation between Elohim (Head God) and Jehovah. The conversation was as follows:

"Elohim to Jehovah—"Well, Jehovah, I think we will create an earth; let Michael go down and collect all the elements together and found one."

"Answer—"Very well, O Lord God, it shall be done."

"Then calling to another man we could hear him say:

"Michael, go down and collect all the elements together and form an earth, and then report to us what you have done."

"Ans.—"Very well, O Lord God."

"The man they called Michael then left the prayer circle room and came through the room they called the World, into the Garden of Eden, the door of which was shut that faced the places C and D, where we were standing listening and waiting. He remained there a second or two, and everything was quiet. At the end of that time we heard him going back the same way, to where Elohim and Jehovah were waiting. When he got back he said: 'I have collected all the elements together and founded an earth; what wouldst thou have me do next?' Using the same formula every time they sent him down to the world; they then told him to separate the land from the water, light from darkness, etc., and so they went regularly through the creation, but they always told him to come up and report what he had done.

"When the creation was supposed to be finished, Michael went back and told them it was very fair and beautiful to look upon. Elohim then said to Jehovah, that he thought they had better go down and have a look at it, which they did and agreed with Michael that it was a beautiful place; that it seemed a pity it should be of no particular use, but thought it would be a good idea to create man to live in it and cultivate these things.

"They then came out of the Garden of Eden (which was supposed to have been newly finished) and shutting the door after them, came to where we were standing. We were then told to shut our eyes, and Jehovah said to Michael: 'Give me a handful of dust and I will create man.' We were then told to open our eyes, and we saw a man that he had taken from the crowd, standing beside Jehovah, and to whom Jehovah said: 'I shall call thee Adam, for thou shalt be called the father of all mankind.' Jehovah then said it was not good for man to be alone, so he would create a woman and a helpmate for him. We were again told to close our eyes and Adam was requested to go to sleep, which he obligingly did. Jehovah was then supposed to take a rib from Adam's side and form Eve. We were then told to open our eyes and look upon the handiwork of the Lord. When we did, we saw a woman taken from among the crowd who was standing by Adam's side. Jehovah said he would call the woman Eve, because she would be the mother of all mankind.

"THE DOOR OF THE GARDEN OF EDEN

was then opened and all marched in with our bundles, (the men going first, as they always take precedence,) and we ranged ourselves round the room on benches. The four sides of this room are painted in imitation of trees, flowers, birds, wild beasts, etc. (The artist who painted the room was evidently more acquainted with whitewashing than painting.) The ceiling was painted blue, dotted over with golden stars; in the center of it was the sun, a little further along the moon, and all around were the stars. In each corner was a Masonic emblem. In one corner is a compass, in another the square, the remaining two were the level and the plumb. On the east side of the room, next the door, was a painted apple tree, and in the northern part of the room was a small wooden altar.

"After we had seated ourselves, Jehovah told Adam and Eve that they could eat of every tree in the garden except of this par-

ticular apple tree, for on the day that they ate of that they should surely die.

"He then took his departure, and immediately after in came a very lively gentleman, dressed in a plain black morning suit, with a little apron on, a most fiendish expression on his face and joyfully rubbing his hands. This gentleman was supposed to be 'the Devil.' Certainly his appearance made the supposition quite easy (by the by, I have since seen that same gentleman administering the sacrament in the tabernacle on Sundays). He went up to Eve and remarked that it was a beautiful place, and that the fruit was so nice, would she like to taste one of those apples. She demurred a little, and said she was told not to, and therefore mustn't. But he pretended to pluck one of the painted apples and gave it to her, and she pretended to eat it. He then told her to ask Adam to have some, and she did. Adam objected strongly to testing, knowing the penalty, but Eve eventually overcome his scruples, saying: 'Oh, my dear, they're so nice, you haven't any idea, and that nice old gentleman here, (pointing to the Devil) says that he can recommend them, and you need not be afraid of what Jehovah says.'

"Adam consented, and immediately after he said, 'Oh, what have I done, and how foolish I was to listen to you.' He then said that he could see himself, and that they had no clothes on, and that they must sew some fig leaves together. Every one then made a dive for his apron out of the little bundle. The apron is a square half yard of green silk with nine fig leaves worked on it in brown sewing silk. A voice was then heard calling for Adam, who pretended to hide, when in came Jehovah. He gave Adam a good scolding, but finally told him that he would give him certain instructions, whereby he would have a chance to regain the presence of his Father and God after he was driven out into the world. These instructions consisted of grips, &c., and the garments he wore would protect him from all evil. Mormons say of these garments that the pattern was revealed direct from heaven to Joseph Smith, and are the same as were originally worn by Adam.)

"They then put on their caps and moccasins, the women's caps being made of Swiss muslin; it is one yard square, rounded at one corner so as to fit the head, and there are strings on it which tie under the chin. The moccasins are made of linen or calico. The men's are made exactly like those of pastry cooks, with a bow on the right side. I should here mention, before I go further, that

Bathsheba Smith and one of the priests enacted the parts of Adam and Eve, and so stood sponsors for the rest of us, who were individually supposed to be Adams and Eves.

"They then proceeded to give us the first grip of the Aaronic or lesser priesthood, which consists in putting the thumb on the knuckle of the index finger, and clasping the hands round. We were then made to swear 'To obey the laws of the Mormon Church and all they enjoin, in preference to those of the United States.' The penalty for revealing this grip and oath, is that you will have your throat cut from ear to ear, and your tongue torn from your mouth, and the sign of the penalty is drawing the hand with the thumb pointing towards the throat sharply across and bringing the arm to the level of the square and with the hand upraised to heaven, swearing to abide the same.

"We were then driven out of this into the room called the World, where there were three men standing at a small altar on the east side of the room, who were supposed to represent Peter, James and John, Peter standing in the center. He was supposed to have the keys of heaven. Men representing (or trying to) the different religious sects then came in and presented their views and said they wanted to try and save these fallen children. In doing this they could not refrain from exaggerating and coarsely satirizing the different sects they represented. Previous to their coming in, however, Peter had presented to us the gospel of Christ—at least he told us that Christ had come to die for the original sin, but that we had got to work out our own salvation, and that in the last days a prophet should be raised up to save all those that would believe in his divine mission; consequently these different representatives were told that their doctrines did not suit the people and that there was something wanting in their faith and so they could go. Then the Devil came in and tried to allure the people, and bustling up to the altar, Peter said to him: 'Hallo, Mr. Devil, how do you do to-day! it's a very fine day, isn't it? What have you come after?' The Devil replied that he didn't seem to take to any of those so-called Christian religions, why didn't they quit bothering about anything of that kind, and live a life of pleasure, etc. However, he was told to go, and that quickly.

"Peter then gave the second grip of the Aaronic or lesser priesthood, which consists of putting the thumb between the knuckles of the index and second fingers and clasping the hand around. The penalty for revealing this is to be sawn asunder, and our members cast into the sea. The sign of the penalty was drawing

the hand sharply across the middle of the body. To receive that grip we had to put on our robes, which consisted of a long straight piece of cloth reaching to our feet, doubled over and gathered very full on the shoulder and round the waist. There was also a long narrow piece of cloth tied around the waist, called the 'sash.' It was placed on the right shoulder, to receive the grip, the people to wear their apron over it. The men then took the oath of chastity and the women the same; they don't consider polygamy at all unchaste, but said that it was an heaven ordained law, and that a man to be exalted in the world to come must have more than one wife. The women then took the oath of obedience to their husbands, having to look up to them as their gods. It is not possible for a woman to go to Christ, except through her husband.

"Then a man came in and said that the gospel (which during those few minutes' intervals had lain dormant for 1800 years) had been again restored to earth, and that an angel had revealed it to a young boy named Joseph Smith, and that all the gifts, blessings and prophecies of old had been restored with it, and this last revelation was to be called the latter day dispensation. The priests pretended joyfully to accept this, and said it was the very thing they were in search of, nothing else having had the power to satisfy them.

"They then proceeded to give us the first grip of the Melchizedek or higher priesthood, which is said to be the same as Christ held. The thumb is placed on the knuckle of the index finger, which is placed straight along the palm of the hand, while the lower part of the hand is clasped with the remaining fingers. The robe for this grip was changed from the right to the left shoulder. We were then made to swear to avenge the death of Joseph Smith, the martyr, together with that of his brother, Hyrum, on this American Nation, and that we would teach our children and children's children to do so. The penalty for this grip and oath was disembowelment.

"We were then marched into the northeast room (the men, of course, always going first) designated the prayer circle room. We were then made to take an oath of

"OBEDIENCE TO THE MORMON PRIESTHOOD.

And now the highest or grandest grip of the Melchisedec priesthood was given. We clasped each other round the hand with the point of the index finger resting on the wrist, and little fingers firmly linked together. The place on the wrist where the index

finger points is supposed to be the place where Christ was nailed to the cross, but they tore out and he had to be nailed again; and so you place your second finger beside the index on the wrist; it is called the

"SURE SIGN OF THE NAIL,"

and if this grip is properly given, it is very hard to pull apart. The robe was changed from the left to the right shoulder to receive this grip.

"The men then formed a circle round the altar, linking their arms straight across and placed their hands on one another's shoulders. The priest knelt at the altar and took hold of one of the men's hands and prayed. He told us that the electric current of prayer passed through the circle and that was the most efficacious kind of prayer. The women stood outside the circle with their veils covering their faces, the only time during the ceremony that they did so.

"The prayer over, they all trooped up the staircase on the north side of the house, into the room called the instruction room, where the people sat down on benches on the west side of the room. Facing them about midway between floor and ceiling was a wooden beam that went across the room from north to south, and from which was suspended a dirty looking piece of what was once white calico. This was called 'the Vail,' and is supposed to be in imitation of the one in Solomon's temple. On this vail are marks like those on the garments, together with extra holes for putting the arms through. But before going through the vail, we received a general outline of the instructions we had received downstairs. This over, the priest took a man to the vail to one of the openings, (marked 1,) where he knocked with a small wooden mallet that hung on the wooden support. A voice on the other side of the vail (it was supposed to be Peter's) asked who was there, when the priest answering for the man said, 'Adam, having been faithful, desires to enter.' The priest then led the man up to the west side of the vail, where he had to put his hands through and clasp the man or Peter (to whom he whispered his new name, and the only one he ever tells, for they must never tell their celestial names to their wives, although the wives must tell theirs to their husbands) through the holes in the vail. He was then allowed to go through to the other side, which was supposed to be heaven, and this is where a strong imagination might be of some use, for anything more unlike heaven, I can't conceive. The man having got through, he went to the opening (No. 2) and told the gatekeeper

to call for the woman he was about to marry, telling him her name. She then stepped up to the vail where the marks 'B' are. They couldn't see each other, but put their hands through the openings, one of their hands on each other's shoulder and the other around the waist. (The marks on the plan at the sides are for the arms, and all the marks in the plan on the vail are exactly as they are in the endowment house. The top round mark is the place where they spoke through, and the square, compass and stone correspond with the marks on the garments; the two bottom marks were where the feet are put through,) with the arms so fixed, the knees were placed within each other, the feet of course being the same, the woman's given name was then whispered through the vail, then her new and celestial name, then the priestess who stood by to instruct the women told them to repeat after her a most disgusting formula or oath. I can not remember it thoroughly, but what I do, consists of 'the heart and the liver, the belly and the thighs, the marrow and the bones.' The last and highest grip of the Melchisedec priesthood was then given through the vail.

"They then released their hold of each other, and the priestess taking the woman to opening No. 2, knocked the same as they did at the men's entrance, and the gatekeeper having asked 'Who is there?' and the priestess having replied, 'Eve, having been faithful in all things, desires to enter,' Eve was accordingly ushered into heaven.

"Before I go further I must tell how they believe the entrance into the heaven is to be gained on the morning of the resurrection. Peter will call up the men and women, (for it is not possible for a woman to be resurrected or exalted, or to be made a queen in heaven, unless some man takes pity on her and raises her). If the marks on the garments are found to correspond with those on the vail, (the dead are buried in the whole paraphernalia), if you can give the grips and tokens, and your new name, and you are dressed properly in your robes, why, then, one has a sure permit to heaven, and will pass by the angels, (who they suppose are to be only ministering servants,) to a more exalted glory; the more wives they have, they think, the higher their glory will be.

"To resume: 'After we got through, we saw Joseph F. Smith sitting at a table recording the names of those who were candidates for marriage. He wrote the names in a book (the existence of which marriage register this truthful apostle has since denied, so that a polygamous marriage might not be found out) and then he wrote the two names on a slip of paper, to be taken into

the sealing room to the officiating priest, so that he might know whom he was marrying. After having given this slip of paper to the priest, (Daniel H. Wells), we knelt at a little wooden altar, (they are all alike in the endowment house). He then asks the man if he is willing to take the woman to wife, and the woman if she is willing to take him for a husband. They both having answered yes, he tells the man that he must look to God, but the woman must look to her husband as her God, for if he lives his religion, the Spirit of God will be in him, and she must therefore yield him unquestioning obedience, for he is as a god unto her, and then concludes that he having authority from on high, to bind and loose here upon earth, and whatsoever he binds here shall be bound in heaven, seals the man and woman.

“FOR TIME AND ALL ETERNITY.

“He then tells the man and woman to kiss each other across the altar, the man kneeling on the north side and the woman on the south, and so it is finished. Sometimes they have witnesses, sometimes not; if they think any trouble may arise from a marriage or that the woman is inclined to be a little perverse, they have no witnesses, neither do they give marriage certificates, and if occasion requires it, and it is to shield any of their polygamous brethren from being found out, they will positively swear that they did not perform any marriage at all, so that the women in this church have but a very poor outlook for being considered honorable wives.

“When the marriage ceremony was over we came out of the ‘sealing room,’ and I crossed ‘heaven’ into the ladies’ dressing room, where, after having dressed and my husband paid the fees, we took our departure together, with that of the ‘Holy Spirit.’

“REFLECTIONS.

“It was half past three p. m. when we left, I having gone there at eight o'clock in the morning. You can probably imagine how fatigued one feels, after listening patiently all the time to their incessant talking. Certainly at the end of the time one feels more like taking in nourishment than listening to the promptings of the ‘Holy Spirit.’ I should perhaps have remarked before that the priests, when going through the house, wear their ordinary clothing, and come straight into the ‘House of the Lord’ with their dirty top boots on, as though they had just come off a farm, while

we poor sinners were obliged to walk in our stocking feet lest the floor should be defiled.

"The little addition attached to the main building on the west side, and in which is the font, is used for rebaptizing people before they can be allowed to go through the house, and is quite a separate affair from the washing and anointing; people are generally baptized a day or two before they go through the house. I was baptized the night before. On this same evening I was told that as I was going through the 'House of the Lord' on the following day, I must pay the very strictest attention to everything I should see and hear, as it would be for my benefit hereafter. I was obedient in that respect, for I remember everything that happened as vividly as though it were yesterday, and if it had not been for my benefit, I hope that this article may prove of some use in warning and enlightening people, as to

"THAT MOST HORRID BLASPHEMY,

jargon and mummerly that goes on in that most sacred 'House of the Lord.'

"Mrs. G. S. R——."

A Version in Brief.

"A MAN WHO WANTS THE EXACT WORDS TO BE KNOWN.

"*Editor Tribune:* Had I a wish to rush into print, I should have written ere this; but, finding my account of the endowment ceremony in print, which I gave under the promise of secrecy to a brother Mason, I think I should be allowed space to say something.

"I may say at starting that, although accused of receiving money for divulging the endowment ceremony, I have never received one copper cent for anything in connection with the affair.

"THE OATH.

"I should like the endowment oath, as it is called (although a friend who sits at my elbow observes, 'It is oaths from the rise to the fall of the curtain'), to be accurately given. I have taken this oath in company with at least two apostles, and whether an exception was made in Apostle Smoot's case I can not say; but I suppose he took this:

"You and each of you do solemnly promise and vow that you will pray and never cease to importune high heaven to avenge the blood of the prophets upon this nation, and that you will teach this

to your children and your children's children unto the third and fourth generation. All bow your heads and say yes.'

"If that is not treason, I fail to know what treason is.

"JAMES H. WALLIS, Sr.

"979 Second Street, Salt Lake City."

Brighamite Endowments, Etc.

"Some of the brethren and sisters tell of their receiving visits from Joseph, Hyrum, Brother Grant, and others. Such persons must look out for their ship; for, if they do not watch, just as sure as you are born, they will run under and be overcome. When a man or woman comes and tells me that he or she is visited by the prophets and apostles that are gone beyond the veil, and that they have these communications day and night, and all the time,—that they have the opportunity of conversing with the spirits of just men made perfect,—I will just say that the Devil is in them, and not the Lord. I wonder if the Lord loves them so much better than the prophets that he would send to them all the heavenly hosts?"—Patriarch John Young, *Journal of Discourses*, vol. 5, p. 373.

"I [Wilford Woodruff] will here say, before closing, that two weeks before I left Saint George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, 'You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God.' These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives. I straightway went into the baptismal font and called upon Brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them."—Wilford Woodruff, *Journal of Discourses*, vol. 19, p. 229.

"Those who die without hearing a message sent by authority

from heaven, do not reject it; and God has ordained that, in the dispensation of the fullness of times, the living shall officiate for the dead. For this cause God has commanded a temple to be built, that those ordinances necessary for the salvation and redemption of the dead may be revealed and administered in the same. . . .

“If the spirits of the dead who are in prison will hearken unto the messages of those holding the priesthood, who are sent to their prison-houses to open the prison doors, and set them free; if they will believe in Jesus Christ, and repent of all their sins, and receive the glad tidings of redemption; if they will receive by faith what their friends in the flesh have done for them through the ordinances of God’s holy house, namely, the baptisms, confirmations, ordinations, washings, anointings, signs, tokens, keys, and sealing powers which are administered by the living, and unto the living, for, and in the name of, the dead; if they will, with sincerity of faith and humble repentance, believe in and receive all that is done in their behalf, as the living receive what Christ has done, they shall be redeemed from their prisons, and their name shall be recorded among the sanctified in the celestial kingdom, and the records in heaven will be according to the records of God’s holy house upon the earth; and that which is done and sealed on the earth, for and in their behalf, will be acknowledged, recorded, and sealed in the heavens, and will be valid and legal in the great day of the resurrection of the righteous; . . .

“Do you inquire how we are to obtain the genealogies of our fathers, so as to do this work for them which they, when living, had not the opportunity of doing, and which they, as spirits in prison, can not do? We answer, that it is the duty of all Saints among all nations to search out, as far as possible, your family records, and your genealogies, and your kindred, both the living and the dead. And when you have been diligent, and have procured all the information within your reach, and have gone into the holy temple of the Most High, and done what is required of the living for the dead, then God will show you, by his prophets and seers, and by holy messengers and angels, the genealogies of your fathers, back from generation to generation, unto the beginning, or unto the time when the powers, and keys, and ordinances of the priesthood were upon the earth. When you obtain these genealogies, it will be your duty to receive in the holy temple, all the ordinances and sealing powers which were instituted in the councils of the Sons of God before the world was, for the salvation,

redemption, exaltation, glory, and honor of the dead who died without a knowledge of these things; for you, without your fathers, can not be made perfect, neither can the ancient fathers who held the priesthood be made perfect without the children. . . .

"When these holy and sacred institutions are made known to the spirits in prison by holy messengers holding the priesthood, they will be left to their own agency, either to receive or reject these glad tidings, and will be judged according to men in the flesh who have the privilege of hearing the same things. By the same law they shall be justified, and by the same law they shall be condemned, according to their works; thus God has ordained the same plan for the salvation of both the living and the dead; for those that die in ignorance, as for those who hear it while in the flesh.

"Among these sacred and holy things, pertaining to the fullness of the everlasting priesthood, and the eternal exaltation of the male and female, is that of marriage for eternity, which ordinance was instituted for the benefit of the dead, as well as the living. The proper places for the celebration of this holy institution are in Zion and in her stakes, and in Jerusalem, to be administered under the direction and by the authority of him whom God ordains to hold the keys of the sealing powers among his people upon the earth. This ordinance, like baptisms for the dead, and numerous other ordinances, belongs more properly to the house of the Lord, and should be attended to therein, as soon as the same can be built.

"If a husband has lost his wife by death before he had the opportunity of attending to this holy ordinance, and securing her as his lawful wife for eternity, then it is the duty of the second wife, first, to be sealed or married to the husband for and in the name of the deceased wife for all eternity, and secondly, to be married for time and eternity, herself, to the same man. Thus, by this holy ordinance, both the dead and the living wife will be his in the eternal worlds.

"But if, previous to marriage for eternity, a woman lose her husband, by death, and marry a second, and if her first husband was a good man, then it is the duty of her second husband to be married to her for all eternity, not for himself, but in the name of her deceased husband, while he, himself, can only be married to her for time; and he is obliged to enter into a covenant to deliver her up, with all her children, to her deceased husband, in the morning of the first resurrection. In this case, the second husband would have no wife, only for time, neither could he retain his children

in the eternal worlds, for they, according to the law of heaven, would be given up to the wife and her first husband. Therefore, it would be the duty of the second husband to marry a second wife for time and eternity; for by marrying her for time, he could raise up an offspring which would bear up his name, not only on the earth, but, with their mother, they would be legally his in the resurrection. The husband, in this case, must necessarily have two wives living at the same time, or else be deprived of a wife and family in the eternal state.

“If a widower marry a widow, and each desires to have his or her former partner in the next world, then it is necessary that there should be three ceremonies of marriage; first, that which secures the widower to his deceased wife; second, that which secures the widow to her deceased husband; and third, that which constitutes the widower and widow husband and wife for time only. In this case, as in all others, the children in the resurrection go into the same family with the mother, the reason of this is, because the woman can only have a limited number of children here in this life, while the man, not being limited by the law of God to one wife, can have many children; therefore it is not according to the order of heaven, that the few children which a woman can have, should be taken from her, providing that she has a husband for eternity.

“If the husband and wife both die in this church, before they have secured each other for eternity, then it is the duty of their kindred or friends in the church to attend to the holy ordinance of marriage in their behalf, that what is done for them by the living, according to the ordinance and authority of heaven, may be recorded in the sacred archives, in their behalf, in the day when the records or books shall be opened; for then it shall be done for them, according to their works, and the works of their friends who have acted for them, and the works of the priesthood whose acts are recorded on earth and in heaven. God will in that day acknowledge the authority which he has ordained, and the works that they have performed in his name, and according to his word.

“If husbands or wives die before they have the opportunity of being baptized into this church, then it is necessary, before the ordinance of marriage can be administered in their behalf, that the living should attend to baptisms, and confirmations, and ordinations, and washings, and anointings, and all other institutions ordained of God, for and in the name of the deceased, and last of all the sealing powers of marriage, and the blessings connected

therewith, that the dead may in all things be justified, and sanctified, and exalted, and glorified, and made kings, and priests, and Gods, through the same laws and ordinances as the living; they being agents in the world of spirits, to receive or reject that which is done for them, the same as the living.

“In like manner, our progenitors, back from generation to generation, will have the privilege of redemption, and of exaltation, and of wives and children, through the keys of the everlasting priesthood sent down from heaven, and conferred upon the living for the salvation of the nations on earth, and of the generations of the dead, that all in time and in eternity both in the flesh and out of the flesh that will hear and receive the same, may be gathered in one, and be glorified together, and made perfect in one; and thus shall all generations both those in heaven and those upon the earth, as well as those redeemed from prison, be united and welded together by their appropriate links, under Adam, the grand patriarch of all generations, the prince of all, and the father of all, under the counsel and direction of the Holy One who is from all eternity, the Father of lights, who is in all, and over all, and through all things, the life and glory of all things, and the power by which all things will be governed, whether they be patriarchs or families, principalities or kingdoms, thrones or dominions; all will bow in humble reverence before him, and give him glory for ever and ever.”—Orson Pratt, in *The Seer*, pp. 141-143.

“Another important question arises right here, in relation to those marriages administered without authority; it is this. Many of you Latter-day Saints when you embraced this gospel in Great Britain, in Scandinavia, in various parts of the United States, and among the various nations—were men having families, wives and children; you were married by the laws of the respective nations among whom you dwelt; you were married till death should separate you; you were not married for eternity. When you came up here to this land you began to inquire more fully into the nature of the marriage covenant. You found that there should be an eternal covenant, an eternal union. The question then arises, Will your former marriage be sufficient? Not at all. You would have no wife in the morning of the resurrection, no children that would be yours legally and lawfully. Why? Because your marriage was not legal, only legal so far as the laws of the land were concerned, only legal according to the traditions of men. What should you do, then, in order that you may be legally married, in order that your marriage may stand the test in the judgment day, in order

that you may have claim upon your families after the resurrection? You should have the ceremony performed again. Every couple that was married abroad, among the nations, must be remarried, not by man's authority, but by divine authority. Your covenants should be eternal, and sealed by divine authority, and then you will have a claim upon each other. But what about your children, that were begotten while you were yet among the nations? Can you claim them in the morning of the resurrection? No; you can not, unless they are sealed to you by proper authority—your sons and your daughters must be sealed to you, by one having authority from God; otherwise you have no claim upon them. Why? Because they were begotten under a marriage with which the Lord had nothing to do, only to suffer it; he suffered it for a wise purpose, that the human species might not be destroyed, or come to an end upon the earth; but as for commanding them he had nothing to do with that; consequently, not only your husbands and wives have to be remarried, by divine authority, but all of your children, that were born to you, under the old marriage, must be sealed to you in order that you may claim them in the morning of the resurrection.”—Orson Pratt, in *Journal of Discourses*, vol. 21, p. 293.

To enter into the new and everlasting covenant and receive your endowments, it must be done according to rules and regulations the Brighamites have adopted; one of them is, before a man can receive from his bishop, a recommend to go through the temple and take his endowments, he must first pay his tithing. When one of them takes that which they call endowments, it means to them, according to Brigham's definition of endowment, the following:

“Let me give you the definition in brief. Your *endowment* is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy priesthood, and gain your eternal exaltation in spite of earth and hell.”—Brigham Young, in *Journal of Discourses*, vol. 2, p. 31.

The man who takes Brighamite endowment, must go through the endowment house—temples constructed for that specific purpose in order to take them, they are not permitted to go through these temples, without a recommend from their bishop, and their bishop will not give the recommend, if they go according to their rules, until that man who applies for a recommend has paid his

tithing. That being true, for one to pay his tithing gives him the right to endowment, when received by him is a passport to some place where he "shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds for ever and ever."—Brighamite Book of Doctrine and Covenants 132:19.

"A person wrote me a letter, stating that a young man had applied to a certain bishop for a recommend to get married. He asked him if he had paid his tithing. He answered, No. 'Well,' said the bishop, 'we are instructed not to give recommends to those who do not pay their tithing.'"—John Taylor, in *Journal of Discourses*, vol. 22, pp. 13, 14.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand."—Isaiah 28:18.

If the man who enters into such a covenant as is set forth in the foregoing does not make just such a covenant and agreement as is here spoken of by the Prophet Isaiah, then I confess I would not know how one would go about making such a covenant. If such a course of procedure would not be selling indulgences, pray tell me what it would be.

Brigham, Who Expects to Become God, is Not Pleased with Some Who Were Sealed to Him.

"I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I can not do it while so much selfishness and wickedness reign in the elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives—the abuse of that principle will send thousands to hell. . . .

"I will recur again to the sealing power I have already glanced at. If men are sealed to me, it is because they want to be; and if they will be good, and hearken to my counsel and live a righteous life, I will agree to dictate and counsel them; but when men want to be sealed to me to have me feed and clothe them, and then act

like the Devil, I have no more feeling and affection for them than I have for the greatest stranger in the world. Because a man is sealed to me, do you suppose that he can escape being judged according to his works? No. Were he sealed to the Savior, it would make no difference; he would be judged like other men."—Brigham Young, in *Journal of Discourses*, vol. 9, pp. 269, 270.

"How long do you suppose it will take a little man like me, though I feel perfectly able to thrash any six common wicked men, if I am faithful in keeping the commandments of God and true all the days of my life to my brethren, as I have been hitherto and mean to be more so, to get into the celestial kingdom of God with my whole posterity, in case there should be no obstruction? How long do you suppose it will be before my posterity increases to over a million? A hundred years will not pass away before I will become millions myself. You may go to work and reckon it up, and twenty-five years will not pass away before Brother Brigham and I will number more than this whole Territory. Now, if that number proceeds from us, I tell you our roots are fruitful. Take away every cause of death to those roots and nourish them and cherish them, and they will increase and you can not help yourselves. In twenty-five or thirty years we will have a larger number in our two families than there now is in this whole Territory, which numbers more than seventy-five thousands."—Heber C. Kimball, in *Journal of Discourses*, vol. 4, p. 224.

"Supposing that I have a wife or a dozen of them, and she should say, 'You can not be exalted without me,' and suppose they all should say so, what of that? They never will affect my salvation one particle. Whose salvation will they affect? Their own. They have got to live their religion, serve their God, and do right as well as myself. Suppose that I lose the whole of them before I go into the spirit world, but that I have been a good, faithful man all the days of my life, and lived my religion, and had favor with God, and was kind to them, do you think I will be destitute there? No, the Lord says there are more there than there are here. . . .

"In the spirit world there is an increase of males and females, there are millions of them, and if I am faithful all the time, and continue right along with Brother Brigham, we will go to Brother Joseph and say, 'Here we are Brother Joseph; we are here ourselves are we not, with none of the property we possessed in our probationary state, not even the rings on our fingers?' He will say to us, 'Come along, my boys, we will give you a good suit of

clothes. Where are your wives?' 'They are back yonder; they would not follow us.' 'Never mind,' says Joseph, 'here are thousands, have all you want.' Perhaps some do not believe that, but I am just simple enough to believe it."—Heber C. Kimball, in *Journal of Discourses*, vol. 4, p. 209.

"I doubt whether it can be found, from the revelations that are given and the facts as they exist, that there is a female in all the regions of hell. We are complained of for having more wives than one. I don't begin to have as many as I shall have by and by, nor you either, if you are faithful. I am not the one that will dispose of them, but the Almighty to whom they belong; and it is his right to dispose of us and all of his creatures and creations."—Brigham Young, in *Journal of Discourses*, vol. 8, p. 222.

"Monogamy, or restrictions by law to one wife, is no part of the economy of heaven among men. Such a system was commenced by the founders of the Roman empire. . . . The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers. . . . 'And is that religion popular in heaven? It is the only popular religion there, for this is the religion of Abraham, and, unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise.'"—Brigham Young, in *Journal of Discourses*, vol. 9, p. 322.

"Let the elders gather the lost sheep of the house of Israel, bring them home, and put them into the fold; then go to the Good Shepherd and ask him if you may have one, and if you receive one upon the principles of honor and righteousness you will be blessed in the gift."—Heber C. Kimball, in *Journal of Discourses*, vol. 10, p. 45.

"The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce, and that is my individual bank. . . .

"I have plenty of money for my private use. You may wish to know how I get it. I believe I will tell you how I get some of it. A great many of these elders of Israel, soon after courting these young ladies, and old ladies, and middle-aged ladies, and having them sealed to them, want to have a bill of divorce. I have told them, from the beginning, that sealing men and women for time and all eternity is one of the ordinances of the house of

God, and that I never wanted a farthing for sealing them, nor for officiating in any of the ordinances of God's house; but when you ask for a bill of divorce, I intend that you shall pay for it. That keeps me in spending money, besides enabling me to give hundreds of dollars to the poor, and buy butter, eggs, and little notions for women and children, and otherwise use it where it does good."—Brigham Young, in *Journal of Discourses*, vol. 8, pp. 202, 345.

Copy of Church Divorce, Issued by L. D. S. Church, Utah.

"TRIPLICATE."

Know all Men by these Presents: That we the undersigned, George T. Watson and Ellen Elsmore Watson his wife, before her marriage to him Ellen Elsmore, do hereby mutually covenant, promise and agree to dissolve all relations which have hitherto existed between us as husband and wife, and to keep ourselves separate and apart from each other from this time forth.

In witness whereof, we have hereunto set our hands at San Francisco and Salt Lake City this 15th day of January, A. D., 1897.

GEO. T. WATSON.

ELLEN ELSMORE WATSON.

Signed in presence of

E. H. Nye.

George Reynolds.

"I wish to impress another thing upon your minds. An elder, who is willing to preach the gospel, borrows a hundred or a thousand dollars from you, and you never breathe the first complaint against him, until you come home to this valley, but after you have been here for a few days, you follow me round and fill my ears with complaints against this brother, and ask me what he has done with your money? I say, 'I do not know.' Thus you are distressed and in misery, all the day long, to get it back again. If an elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him; but if he is willing to preach the gospel, without purse or scrip, it is none of your business what he does with the money he has borrowed from you. . . .

"But you say, 'What has he done with my money?' He has, perhaps, helped that poor family to gather with it, or they would not have been here. If you murmur against that elder, it will

prove your damnation.”—Brigham Young, in *Journal of Discourses*, vol. 1, p. 340.

“I will tell you how I feel about it; men bearing the priesthood of God, it is a solemn truth, and you know it as well as I do, that almost all the male members in this land bear the holy priesthood of the Most High, and yet at the same time we have had more stealing, more lying, more swearing in one year than there should have been in a thousand.”—Wilford Woodruff, in *Journal of Discourses*, vol. 4, p. 97.

“But we will send off the poor curses on a mission, and then the Devil may have them, and we do not care how soon they apostatize, after they get as far as California.”—Brigham Young, in *Journal of Discourses*, vol. 3, p. 239.

“Some of the elders seem to be tripped up in a moment, if the wicked can find any fault with the members of this church; but bless your souls, I would not yet have this people faultless, for the day of separation has not yet arrived. I have many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention.

“We can pick out elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smartest rogue on the face of God’s footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.

“We can beat them, because we have men here that live in the light of the Lord, that have the holy priesthood, and hold the keys of the kingdom of God. But you may go through all the sectarian world, and you can not find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth, and they may begin any game they please, and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumbling-block to the whole world, and a rock of offense to them.”—Brigham Young, in *Journal of Discourses*, vol. 4, p. 77.

“Verily, verily I say unto you, if a man marry a wife according

to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation, but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.”—Utah edition of Doctrine and Covenants, after 1876, 132: 26.

“The Mountain of the Lord’s House,” Not Zion.

“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”—Isaiah 2: 1-3.

“The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.”—Micah 1: 1.

“But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.”—Micah 4: 1, 2.

The above scripture, partially quoted and misapplied by the Brighamites, has been the means of deceiving some, and satisfying others in the belief that the dominant church in Utah was fulfilling prophecy in building temples in the valleys among the Rocky Mountains. But unfortunately for them, both Isaiah and Micah were referring to another people, and another place: i. e., Judah [the Jews] were the people, and Jerusalem is to be the place. Joseph Smith also, a latter day prophet, is agreed with these former day prophets as regarding the people, and the place where “the

mountain of the house of the Lord shall be established," as the following will show:

"Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house."—Doctrine and Covenants, 108:4; Utah edition, 133:11, 12, 13.

CHAPTER 10.

Successor to the President.

"Great excitement prevails throughout the world to know 'who shall be the successor of Joseph Smith?'"—John Taylor, editor of the *Times and Seasons*, vol. 5, p. 632.

"In reply, we say, *Be patient, be patient* a little, till the proper time comes, and we will tell you all. 'Great wheels move slow.' At present, we can say that a special conference of the church was held in Nauvoo on the 8th ult. [August, 1844], and it was carried without a dissenting voice, that the 'Twelve' should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given."—John Taylor.

"All in favor of supporting the Twelve in their calling, (every quorum, man and woman,) signify it by the uplifted hand'; and the vote was unanimous, no hand being raised in the negative."—Taken from the minutes of that special meeting August 8, 1844, *Times and Seasons*, vol. 5, p. 638.

"Elder W. W. Phelps moved that we uphold Brigham Young, the president of the quorum of the Twelve, as one of the Twelve and First Presidency of the church.

"This motion was duly seconded, and put to the church by Elder John Smith and carried unanimously."—Taken from the minutes of conference October 7, 1844, as recorded in *Times and Seasons*, vol. 5, p. 692; also *Millennial Star*, vol. 5, p. 121.

"Elder Phelps moved that this conference accept the Twelve as the First Presidency and leaders of this church. Carried unanimously."—Conference minutes for April 6, 1845, *Times and Seasons*, vol. 6, p. 869.

"Here are the apostles, the Bible, the Book of Mormon, the Doctrine and Covenants—they are written on the tablet of my heart. If the church want the Twelve to stand as the head, the First Presidency of the church, and at the head of this kingdom

in all the world, stand next to Joseph, walk up into their calling, and hold the keys of this kingdom, every man, every woman, every quorum is now put in order, and you are now the sole controllers of it.

"All that are in favor of this, in all the congregation of the Saints, manifest it by holding up the right hand. (There was a universal vote.) If there are any of the contrary mind, every man and every woman who does not want the Twelve to preside, lift up your hands in like manner. (No hands up.) This supersedes the other question, and trying it by quorums."—John Jaques, assistant church historian for the Utah Church, pretending to quote from the minutes of that special meeting August 8, 1844, as recorded in *Improvement Era*, pp. 491, 492, May, 1900.

"Up to this time [December, 1847,] Brigham Young had led the people as president of the Twelve Apostles, and there had been no First Presidency since the death of the Prophet Joseph Smith. A general organization now took place preparatory to the migration contemplated in the spring. On the 5th of December, 1847, a council of the Twelve Apostles decided to fill the vacant quorum; accordingly, at a general conference held on the east side of the Missouri—the headquarters of the church being still on the frontiers—the First Presidency was reorganized. Brigham Young was sustained as the President of the Church of Jesus Christ of Latter Day Saints in all the world, with Heber C. Kimball and Willard Richards his counselors. This was done on the 27th day of December."—*The Life of Brigham Young*, pp. 89, 90. [A footnote on the page quoted reads: "From this time forth Brigham Young was to the Saints as a prophet."]

"On the 3d of December [1847] a conference was held on the east side of the river; but, after having resolved to build immediately a large Tabernacle for the congregation, it adjourned for three weeks. . . .

"The conference reassembled on the 24th of December, and lasted four days. In the 'log tabernacle' one thousand persons assembled, and chose Brigham Young 'President of the Church of Jesus Christ in all the world.'"—*Millennial Star*, vol. 39, pp. 514-516.

"The rapidity of the latter day work is truly astonishing. If six members, organized in 1830, in the short period of twelve years gain 150,000, how many will 150,000 gain in twenty-five years at that rate; but I must close."—H. Tate, December 1, 1843, *Times and Seasons*, vol. 5, p. 407.

"The church has increased from six, till it now numbers 200,000 members."—William Smith, May 15, 1845, *Times and Seasons*, vol. 6, p. 904.

"Why, Great God! To transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly two thousand miles, would cost more than *four millions!*"—Joseph Smith, *Times and Seasons*, vol. 5, p. 547.

"Until I [God] shall appoint unto them [the church] another in his [Joseph Smith's] stead."—Doctrine and Covenants, 27:2; Utah edition, 28:7.

"And I have given unto him [Joseph] the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I [God] plant in his [Joseph's] stead."—Doctrine and Covenants, 34:4; Utah edition, 35:18.

"The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church."—Doctrine and Covenants, 99:6; Utah edition 102:9.

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him [Joseph], for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me."—Doctrine and Covenants, 43:2; Utah edition 43:4, 5, 6.

"Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office [First Presidency], and upheld by the confidence, faith and prayers of the church, form a quorum of the presidency of the church."—Doctrine and Covenants, 104:11; Utah edition, 107:22.

"For verily I say unto you, that he that is ordained [appointed] of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—Doctrine and Covenants, 43:2; Utah edition, 43:7.

"Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or general conference."—Doctrine and Covenants, 17:17; Utah edition, 20:67.

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses."—Doctrine and Covenants, 104:42; Utah edition, 107:91.

"Lorenzo Snow, of lawful age, being produced and sworn on the part of the defendants, testified as follows: . . .

"Brigham Young took the Presidency of the church after the death of Joseph Smith. He was appointed to the position and accepted by the people. That was one way he was made President. He was not appointed by Joseph Smith as the President.

"I do not understand that Joseph Smith designated him as his successor, and Brigham Young never claimed that he did."—Abstract of Evidence in Temple Lot Suit, pp. 316, 323.

"MR. WORTHINGTON. I wish you would explain a little more fully than you have about this matter of promotion—how it was you came to take the place of Lorenzo Snow. I think you have told us there has been a custom, at least, of promotion.

"MR. SMITH [Joseph F. Smith]. It has been the custom, since the death of Joseph Smith that the president of the twelve succeeded to the presidency of the church.

"MR. WORTHINGTON. That has been from the beginning—that has been a rule that has been followed?

"MR. SMITH. It was the case with Brigham Young and his successors.

"MR. WORTHINGTON. How is the apostle who becomes president of that quorum selected? Is that by selection or seniority, or how?

"MR. SMITH. It is by seniority.

"MR. WORTHINGTON. So that the last apostle takes the foot of the list?

"MR. SMITH. Yes, sir.

"MR. WORTHINGTON. And as vacancies occur he moves up?

"MR. SMITH. Yes, sir.

"MR. WORTHINGTON. Has there, so far as you know, from the beginning been any other rule followed?

"MR. SMITH. No.

"MR. WORTHINGTON. Or has that been universally followed?

"MR. SMITH. That has been universally followed.

"MR. WORTHINGTON. So that all the rewards that have come in that way have been by simply following the custom of the church?

"MR. SMITH. That is correct, sir.

"MR. WORTHINGTON. I understand you to say, however, that

there is no law—no revelation or command—of the church in any way which requires that.

“MR. SMITH. No; it is just simply a custom.”—Reed Smoot, vol. 1, p. 368.

“SENATOR BAILEY. Who selects the first president?

“MR. SMITH. The first presidency was chosen in the same way. They are elected.

“SENATOR BAILEY. I believe the presidency consists of the president and two counselors.

“MR. SMITH. That is right.

“SENATOR BAILEY. I do not refer to the counselors. You have already said that the president chooses or designates them. Who chooses or elects the president? For instance, who elected you to your present position?

“MR. SMITH. I was nominated by the twelve apostles and submitted to the whole church, and sustained by the whole church.

“MR. WORTHINGTON. Explain what you mean by the word ‘*sustained*’ in that technical sense.

“MR. SMITH. That is, voted upon.

“SENATOR BAILEY. I understand that. As a matter of fact, the apostles nominate the president and the church elects him. Do I understand that to be the case?

“MR. SMITH. Well, yes, sir; that has been the case. And then, again, the senior apostle, through custom of the church since the death of Joseph Smith, has been recognized on the death of the president as the legitimate successor to the president.

“SENATOR BAILEY. It is a question of succession rather than of election?

“MR. SMITH. Yes, sir.

“SENATOR BAILEY. Has that the force of law?

“MR. SMITH. Still he is elected, just the same.

“SENATOR BAILEY. Has that the force of law or has it merely the persuasion of custom?

“MR. SMITH. Merely a custom. There is no law in relation to it.”—Reed Smoot, vol. 1, pp. 92, 93.

“We all knew the man whose right it was to preside, there being no doubt upon this matter. We knew he had the authority. We knew that there was only one man at a time upon the earth that could hold the keys of the kingdom of God, and that man was the presiding apostle. . . .

“Therefore, as I have said, when President Young died there was no doubt in the minds of those who understood principle as to

who was the man—it was the then senior apostle. He was the man who had the right to preside, he holding the keys by virtue of his seniority, by virtue of his position in the quorum; and he became the president of the Twelve Apostles; and became President of the Church.”—George Q. Cannon, in *Journal of Discourses*, vol. 23, pp. 364, 365.

“In those days, some persons, ignorant of the authority of an apostle, questioned the right of the Twelve to preside, but I would ask, what authority ever existed in the church that the Twelve do not hold? I would further inquire, had the First Presidency any office that the Twelve had not? If they have, where did they get it? Do you know? Another First Presidency of the church were organized, three years and a half after the death of Joseph. If they held any higher authority, then they must have received it by direct communication from the heavens. But it is known that they received it by the voice of the council of the Twelve, with all the authorities of the kingdom of God to back them up.”—Orson Pratt, in *Journal of Discourses*, vol. 19, p. 114.

“This work is true, and Brother Brigham is our President—the legal successor of Joseph Smith, and God speaks through him as he spoke through Brother Joseph. . . . ‘Well, but,’ says one, ‘Joseph’s successor has arisen.’ I would not care if all the heirs to the priesthood that are in the world were to arise, I know that Pres. Brigham Young will lead this people till the time comes for a change. If the Lord wants another man to take the oversight of this people, he will know it, and in due time make it manifest. But is the Lord going to move upon a man to go and establish his kingdom among apostates? Why a man must be a fool to believe it. Pres. Brigham Young is the man to lead this people, ladies and gentleman; and he will lead them aright, and God will speak through him, and it will be like the trump of Jehovah.”—Heber C. Kimball, June 9, 1860, in *Journal of Discourses*, vol. 8, pp. 274, 275.

“Who has ever read Brigham Young’s writings in which he has labored to establish his right and claim to the presidency of the church? No one. God pleads his own cause through Brigham, because he obeys him; but man has to plead the cause of man who is sordid, illiberal, murmuring, and corrupt.”—Orson Hyde, October 7, 1860, *Journal of Discourses*, vol. 8, pp. 233, 234.

Lineal Priesthood.

"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

"From Adam to Seth, etc."—Doctrine and Covenants 104:18, 19; Utah edition, 107:40-42.

"And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years."—Doctrine and Covenants 83:2; Utah edition, 84:6-17.

"Verily thus saith the Lord unto you, my servants, . . . with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began."—Doctrine and Covenants 84:1, 2; Utah edition, 86:1, 8-10.

"For unto you (the twelve), and those (the first presidency), who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, The keys of the dispensation which ye have received, have come down from the fathers; and, last of all, being sent down from heaven unto you."—Doctrine and Covenants 105:12; Utah edition, 102:30-32.

"And now I, Nephi, speak concerning the prophecies of which

my father hath spoken, concerning Joseph, who was carried into Egypt.”—Book of Mormon, p. 61.

“For Joseph [Joseph in Egypt] truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. . . . And his name shall be called after me [Joseph]; and it shall be after the name of his [the choice seer’s] father.”—Book of Mormon, pp. 59, 60.

This choice seer was to be a “literal descendant of (Joseph in Egypt) the chosen seed, to whom the promises were made.” “And his name shall be called after me (Joseph); and it shall be after the name of his father.” Therefore, this choice seer’s name would be Joseph, also his father’s name would be Joseph. It is believed by all Latter Day Saints, that Joseph Smith, jr., son of Joseph Smith, sr., is the choice seer referred to in the Book of Mormon. Therefore the priesthood held by Joseph Smith “rightly belongs to the (his) literal descendants,” certainly he was a “chosen seed, to whom the promises were made.”

“For this anointing have I put upon his [Joseph Smith, jr.’s,] head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed.”—Doctrine and Covenants 107:18; Utah edition, 124:57, 58.

The foregoing is a revelation from God, through Joseph Smith, jr., appointing Joseph Smith’s, president of the church, successor; whatever anointing and blessing that had been placed upon the head of Joseph Smith, jr., is or “shall also be put upon the head of his posterity after him;” Joseph Smith the Illinoisan, his oldest son.

“My father Joseph [Joseph Smith, sr.,] then laid his hands upon my head, and said, ‘Joseph, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord. Amen.’”—*Millennial Star*, vol. 15, p. 17.

“The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in

days of old; also the blessings of Abraham, Isaac, and Jacob.”—*Millennial Star*, p. 620, vol. 15.

ABRAHAM'S BLESSING.

“And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations;

“And I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father.

“And I will bless them that bless thee, and curse them that curse thee, and in thee (that is, in thy priesthood) and in thy seed, (that is, thy priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.”—Book of Abraham, chap. 2, p. 58 (as recorded in *Pearl of Great Price*.

Joseph Smith's blessing was like the blessing of Abraham; he was to be “blessed above measure”; he was to be blessed with the “priesthood”; he was to be blessed with the “gospel”; like Abraham, he was to be a “blessing to his seed after thee (him), that in their hands they shall bear this ministry and priesthood unto all nations.” The Lord promised unto Abraham, likewise unto Joseph Smith: “I give unto thee a promise that this right (the priesthood) shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.”

It will doubtless be interesting to some, to know that all the seed of Joseph Smith united with and labored in their ministry for the Reorganized Church of Jesus Christ of Latter Day Saints; not one of them ever united with the church in Utah. His oldest son succeeded him in the presidency of the church, the remaining two sons were prominent ministers in the church.

“It was the understanding of the people generally, of the church as far as I know; all understood it from that day on that when the boy Joseph came of age he would take the lead in the church

and be its head. There were a great many people who believed that, and moreover, President Young preached it himself for some time after he came into the valley. That was the belief of hundreds and thousands; was the belief then, and is the belief now.

"I have always believed that ever since I heard Joseph say the words I have stated, ever since I saw his father point him out; and I believe it to-day just as strongly as I ever did, and it was under that belief that I have followed President Young west with the branch of the church now known as the Salt Lake branch. That was the teaching and the ideas held out by the officers and elders, including Brigham Young and other prominent elders of the church, who afterwards came west and located here at Salt Lake City; and it was the teaching in Utah Territory for several years after the death of Joseph Smith. Here in Salt Lake City they publicly taught and held out the idea to the members of the church that Joseph Smith the son of Joseph Smith, jr., would eventually be the president of the church. . . .

"Not one half of the members would have followed Brigham Young west, or would have followed his leadership, if it had not been published at the time and advised by the authorities of the church that young Joseph Smith would eventually be the leader of the church."—John H. Carter, sr., *Abstract of Evidence*, p. 181.

"July 19, 1844, *Public Ledger*, copied from the *Saint Louis Transcript* of July 10, 1844, fourteen days after the death of Joseph Smith:

"Much speculation abounds as to who will be the successor of the impostor Joe. It is asserted by those who profess to know that his oldest son, a lad of about twelve years of age, is to be the new ruler, and that a revelation to that effect was left behind by the departed prophet."—*Saints' Herald*, vol. 52, p. 1142, for November 29, 1905.

Young Joseph to be the Successor.

¹"From *New York Messenger*, (Successor to Prophet,) Saturday, September 20, 1845, S. Brannan, publisher; P. P. Pratt, editor:

"APOSTATES' LAST HOBBY.

"G. J. Adams wanted to be a ruler or great one in the Church of God, but not having merit or virtue of his own sufficient to insure him the object of his wishes, he became very officious in behalf of the son of our late prophet and martyr. Why did

¹Author vouches for correctness of this quotation. It has not been verified.

Adams espouse the cause of little Joseph so warmly? Was it because he was really friendly to the lad and his mother? Did he attempt to force into public notice a boy at that tender age to be exposed to an enemy's dagger? Or did he wish to make that tender youth his hobby to ride into power after being legally excommunicated from the church? The latter no doubt, was his object. But his bubble burst so soon as it began to swell.

"Now let all the Saints know throughout the country, that if any man comes advocating any such notions upon his own responsibility, independent of the united counsels of the church, he is corrupt at heart, seeking to divide that he may devour. He is willing to jeopardize the life of an innocent lad, and sacrifice the union of the whole church upon the altar of a vain and extravagant ambition, with an ungodly thirst for power that never can be quenched. Little Joseph is not the secret spring that incites to action, but my own dear self wants the power; and I must make him my cat's paw to get it for I have not influence enough to obtain it upon my own merit. But he that can not obtain upon his own merit is unworthy to have, and incompetent to judiciously apply. The church understands what she is about—she knows when to be silent, and if every member would be silent until she authorizes him to speak upon these subjects, he would not disgrace himself nor dishonor the body to which he belongs. If any move shall ever be made in regard to the lad, it will be at a proper time when he who holds the keys of the Presidency shall be moved by the Spirit of God to make the proposition. Should that time ever arrive, the proposition will be carried by the universal acclamation of God's people, and what they bind on earth, in this way, will be bound in heaven. Thus, you see if he come into power at all, he will come boldly in at the front door, and not like some miserable vagabond creep in by the cellar kitchen. Every Saint however will be silent upon this subject until the whole church speak. If any speak before that time upon these matters, and try to urge a premature action, he can not be a Saint. Be still then and see the salvation of our God."

July 19, 1845, editorial, page 21, under heading: "G. J. Adams." Signed "B," which means Brannan, I think; excerpt:

"But if Elder Adams (that was) comes east to proclaim Young Joseph the head of the church, how will he reconcile the loud and long testimony in this city, Boston, and other places during his eastern mission last season. That the twelve were the head of the church, 'and in the name of the Lord I call on God to witness

my testimony.' We do not believe there is one individual in the whole church that would lift a hand to deprive one member of that martyred family, of their rights and privileges. And why this desperate move by Mr. Adams?"—*Saints' Herald*.

"Niles National Register."

Published at Baltimore, Maryland, in issue of November 15, 1845, page 176. Article, "Mormon oratory." On file at Omaha, Nebraska, in Public Library.

"The Mormon church like all other churches is fated to have its dissensions, and quite as many of them as any other. A veritable brother of the late Joe Smith, is disputing the legitimacy of the twelve who have taken the rule at Nauvoo. He has been lecturing to audiences at Saint Louis, and paints the abuses of Latter Day Saints, as now lord it over the church, in native colors. The *Reveille* gives the following as a specimen of his (William Smith) peculiar oratory, 'Ses I, to Brigham Young, ses I, How is it a going to be about young Joseph who should in right be the head of the church, as his father and as his family have stood the brunt of the storm? Ses he, ses Brigham Young, If we go to preaching young Joseph now, these enemies on our borders will shoot the young prophet, as they did his father, and so they got the head of the church aside, and ever sence it ain't been a gitten along at all.'"

Correspondence by James Kay.

"SAINT LOUIS, MISSOURI, U. S. A., November 22, 1845.

"*Dear Brother Ward:* He [William Smith] contends the church is disorganized, having no head, that the twelve are not, nor ever were, ordained to be head of the church, that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, &c. G. J. Adams is William's right hand man, and comes out as little Joseph's spokesman; they intend holding a conference here this week and organizing the church on the old original plan, according to the Book of Doctrine and Covenants, Book of Mormon, and New Testament."—*Millennial Star*, vol. 7, p. 134.

"What of Joseph Smith's family? What of his boys? I have prayed from the beginning for Sister Emma and for the whole

¹Author vouches for this quotation being correct. It was not verified.

family. There is not a man in this Church that has entertained better feelings towards them. Joseph said to me, 'God will take care of my children when I am taken.' They are in the hands of God, and when they make their appearance before this people, full of his power, there are none but what will say 'Amen! we are ready to receive you.'

"The brethren testify that Brother Brigham is Brother Joseph's legal successor. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock."—Brigham Young, in *Journal of Discourses*, vol. 8, p. 69.

"I do not profess to be a prophet. I never called myself so; but I actually believe I am, because people are all the time telling me that I am."—Brigham Young, in *Journal of Discourses*, vol. 5, p. 176.

"[After putting the motion for himself (Brigham Young) to be sustained as 'prophet, seer, and revelator,' the president remarked]:

"I will say that I never dictated the latter part of that sentence. I make this remark, because those words in that connection always made me feel as though I am called more than I am deserving of. I am Brigham Young, an apostle of Joseph Smith, and also of Jesus Christ. If I have been profitable to this people, I am glad of it. The brethren call me so; and if it be so, I am glad."—Brigham Young, *Journal of Discourses*, vol. 5, p. 296.

No one knew better than Brigham Young that he was a *usurper*.

"Thanks be to Jesus: the honors and powers of the priesthood are not obtained by money or craft. They are handed down by lineage from father to son, according to the order of the Son of God. . . . AN OLD MAN OF ISRAEL."—*Times and Seasons*, vol. 5, p. 714.

"Some may ask, 'Why did the Lord choose Joseph Smith, an illiterate youth, to be his agent in so great a work?' We answer, because in his veins flowed the pure blood of the priesthood, which had descended in a direct line through many generations, from fathers who never forfeited their right to its powers and blessings for themselves and their posterity. . . . The particular circumstances under which Brother Joseph was ordained to the priesthood of Melchisedec, have not yet been published to the world; but in a revelation given to him in September, 1830, the Lord says, 'And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear

the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last time."—Franklin D. Richards, *Millennial Star*, vol. 17, pp. 209, 210.

"The text is the *Right of Heirship*. I will, however, make an addition to the scripture before I proceed further with my remarks, and say, *The right of heirship in the priesthood*; for unquestionably this will be connected with the text and brought into the discourse. . . . I wish this subject to be properly understood.

"Pertaining to the kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory gospel or law to fit and prepare them, after receiving their tabernacles, to enter again into the presence of their Father and God, this heirship, this right did belong, still belongs, and for ever will belong to the firstborn son in every family of Adam's race."—Brigham Young, *Journal of Discourses*, vol. 6, pp. 306, 307.

"There is another thing that Brother Joseph said—viz, that we were positively heirs of the priesthood, for he had seen us as such in his vision; yes, just as much so as my children are that have been born since I received my endowment. Our fathers were heirs to that priesthood, which was handed down from father to son, and we came through that lineage."—Heber C. Kimball, in *Journal of Discourses*, vol. 5, p. 216.

"The same principle fell upon Adam's children; and hence Cain, being the firstborn of his father's family, according to the Bible account, might have been the head of this priesthood, under his father, holding the right by birth; . . . I mention it as the first apostasy of which we have record after the fall of man, through it Cain lost his privilege as firstborn, and the blessing fell on one more worthy, and the rights of the priesthood passed to the next son of Adam, which according to Bible record was Seth, who magnified the priesthood, honored his birthright, and held the blessing of the priesthood, which was sealed upon him by his father; and from him it descended upon the righteous of his posterity.

"There are many instances, from that time forward, of which the Scriptures speak of this birthright continuing among the descendants of Seth, until it came to Noah and his sons, of which sons Shem received the blessing pertaining to the priesthood. Abraham came through Shem, and the Savior came through this

lineage; and through this blessing of Noah upon Shem, the priesthood continued through his seed; while the offspring of Ham inherited a curse, and it was because, as a revelation teaches, some of the blood of Cain become mingled with that of Ham's family, and hence they inherited that curse."—John Taylor, in *Journal of Discourses*, vol. 21, p. 370.

"The Smith Usurpation.

*"The Smiths are evidently aroused to a sense of danger to their dynasty. Smith, senior—prophet, seer and revelator of the polygamous cult—not being in good form to answer opponents of his right to the presidential succession in his church, has put up one of the Smithlets; . . . the initial argument was opened at Ogden in the local tabernacle there.

"During forty years it was the practice of the Utah Mormon Church to ignore the Reorganized Church, refusing debates to its elders and assuming an air of superiority and conclusiveness in the matter of the succession. Evidently the carrying of the war into Africa by the Reorganized elders has set the Joseph F. Smith family all a-tremble for their crown; and silence is no longer deemed to be sufficiently effective.

"The argument of the Reorganized Church is that the Utah Church has never had the right of succession to the presidential office; that it was bestowed by revelation to the original Joseph upon a son of that Joseph. A peculiar confirmation of this idea was put forth by Joseph F. Smith himself, in the special conference which was convened in the big tabernacle in Salt Lake City, on November 10, 1901. As reported in the *Deseret News*, [for November 16, 1901,] the following is a part of Joseph F. Smith's address on that occasion:

*"I desire to read a little from the revelation in relation to the order of the holy priesthood, that you may understand our views concerning adhering as nearly as we can to the holy order of government that has been established by revelation through the prophet Joseph Smith in the dispensation of the fullness of times. We can not deny the fact that the Lord has effected one of the most perfect organizations in this church that ever existed upon the earth. I do not know of any more perfect organization than exists in the Church of Jesus Christ of Latter Day Saints to-day. *We have not always carried out strictly the order of the priesthood; we have varied from it to some extent; but we hope in due time that by the promptings of the Holy Spirit we will be led*

up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that he has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock County, Illinois, January 19, 1841, which stands as the law of the church in relation to the presentation of the authorities of the holy priesthood as they are established in the Church, and from which I feel that we have no right to depart. The Lord says: [Italics are mine, J. D. S.]

“First, I give unto you Hyrum Smith, to be a Patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.”

“It may be considered strange that the Lord should give first of all the Patriarch; yet I do not know any law, any revelation, or any commandment from God to the contrary, that has ever been given through any of the prophets or presidents of the church. *At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present.* But we will first take it into consideration; we will pray over it, we will get the mind of the Spirit of God upon it, as upon other subjects, and be united before we take any action different to that which has been done.”

[Thank you, Joseph F., for this frank admission to your own people, if you are too dishonest to admit as much to the Reorganized Church; we have your confession recorded just the same.—J. D. S.]

“So far then, Joseph F., the Prophet, sustains the case of the Reorganized Church against what the Reorganized element calls the Brighamite Church. . . .

“Joseph F. came to the presidency as a successor to Brigham’s successors, and, with Brigham’s title overthrown, Joseph F.’s title would go with the overthrow but for his discovery of another and antedating legitimacy of title. Having fixed the right within his family to rule; he clumsily left the question, with the intimation that he would proceed no further with the restoration of the proper order until such time as divine enlightenment should come. The manner indeed was clumsy, but the purpose was cunning.”—*Salt Lake Tribune*, March 15, 1907.

“We talk about our organizations; are they right according to

the order of God? Yes. Will they exist in the heavens? Yes. Are we all magnifying our calling? No; we are not. We have indeed a sort of skeleton fixed up; but I think sometimes it needs flesh on the bones and the breath of life, the spirit of the living God breathed into it.”—John Taylor, *Journal of Discourses*, vol. 20, p. 120.

Who would think of accusing the *leaders of the Mormon Church* being ignorant of *the law of lineage*. *It was not a question of ignorance, it was a matter of willful usurpation.*

Lineal Priesthood Among the Nephites.

“It [the priesthood] was transmitted from Nephi to his brother Jacob, (73 p., 3d edition,) from Jacob to his son Enos, (140 p.) from Enos to his son Jarom, (143 p.) from Jarom to his son Omni, (144 p.) from Omni to his son Amaron, from Amaron to his brother Chemish, from Chemish to his son Abinadon, (145 p.) from Abinadon to his son Amaleki, (146 p.) Amaleki says, ‘I began to be old; and having no seed, and knowing King Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him, exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying and in revelations,’ &c., 147 p. The lineal order of the priesthood is acknowledged in this statement. It was transmitted by King Benjamin to his son King Mosiah. 152 p. ‘Now king Mosiah had no one to confer the kingdom upon, for there was not any of his sons that would accept of the kingdom.’ 211 p. King Mosiah ‘took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem.’ 211, 212 p. The lineal order of the priesthood is here declared again. Alma transmitted it to his son Helaman, (317 p.) Helaman to his brother Shiblon, (394, 395 pp.) Shiblon to his nephew Helaman, who was the son of his brother Helaman, (395 p.) Helaman to his son Nephi, (404 p.) Nephi to his son Amos, (501 p.) Amos to his son Amos, (501 p.) Amos to his brother Ammaron, 503 p. Ammaron told Mormon when he was ten years old, that at the age of twenty-four, he should go to the hill Shim, and take the plates of Nephi which he had deposited there. 504 p. The re-

lationship of Mormon to Ammaron is not mentioned. Mormon transmits his priesthood to his son Moroni.

"Thus we have shown from the beginning to the end of the Book of Mormon, that the lineal order of the priesthood was universally regarded."—*True Latter Day Saints' Herald*, vol. 1, pp. 16, 17. (Quotations are made from the third edition of Book of Mormon.)

"Some persons say that Brigham does not give revelations as did Joseph Smith. But let me tell you, that Brigham's voice has been the voice of God from the time he was chosen to preside, and even before. Who that has heard him speak, or that has read his testimonies, or that is acquainted with his instructions, does not know that God is with him? . . . He possesses skill, wisdom, and power that trouble wise men and rulers. God will make him a greater terror to nations than he ever has been."—Orson Hyde, October 7, 1860, *Journal of Discourses*, vol. 8, p. 234.

"I am not a visionary man, neither am I given much to prophesying, when I want any of that done I call on Brother Heber—he is my prophet, he loves to prophesy, and I love to hear him. . . .

"Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a prophet in this church prove that he shall be president of it? I answer, No!"—Brigham Young, in *Journal of Discourses*, vol. 1, pp. 132, 133.

"I know that you never heard Brother Brigham rebuke me for being valiant before this people. He says, 'Let her go, Heber; let her slide.'"—Heber C. Kimball, in *Journal of Discourses*, vol. 5, p. 133.

"Oh, Brigham, don't! Don't Heber! don't, for God's sake! All the world will be on us! Damn the world. Now, that is just as they feel. I wish there was a magazine in you, and we could touch you off. You are not fit to live in hell, nor anywhere else; and you ought to be touched off before you get anywhere."—Heber C. Kimball, in *Journal of Discourses*, vol. 5, p. 181.

"I am thankful for the great and glorious principles that I have heard from Brother Kimball this morning; and I can bear my testimony before angels and before my heavenly Father that every word he spoke has been by the inspiration and power of the Holy Ghost. I would like to have you tell of a time, if you can, when Brother Brigham and Brother Heber did not speak by the power of the Holy Ghost. I know you can not do it; and yet there are men who are continually whining because the First

Presidency are so severe upon the workers of iniquity; but I don't feel to take off the curses, but, by the authority and power that I have and the priesthood that has been sealed upon me, I seal those curses Brother Kimball has pronounced, upon the heads of the guilty. [The congregation responded, Amen.] . . . They have the power of the Spirit and the visions of the heavens with them always, and they can read men and women from head to foot.

"After this, I don't want anybody to go away from the meeting and say, 'I guess they were mistaken.' Don't let us hear any more of it, brethren; never let such a thing be spoken, that a prophet of God is mistaken. I ask this congregation, and I adjure you in the name of the Lord to speak, if ever you heard Brother Brigham, Brother Kimball, Brother Jedediah, or Brother Wells say anything that was not strictly true. I answer, you never did.

"[President H. C. Kimball: If it were so, a man might be a prophet one minute and a devil another.]"—Patriarch John Young, in *Journal of Discourses*, vol. 5, pp. 24-26.

"Now, you need not sit here as judges, and judge Brother Brigham. Good heaven! how does anyone without any priesthood look when judging him and his brethren? He is capable of judging all things pertaining to this kingdom; for he has the keys of light and revelation, and God is with him. I can not comprehend him, only in proportion to the measure of the Spirit bestowed upon me. Can Brother Wells comprehend me? No, he can not, nor never can, only as he has the same measure of the Spirit; and no man can comprehend his file leader, except he has the same measure of the Spirit."—Heber C. Kimball, in *Journal of Discourses*, vol. 5, p. 134.

Contrast the foregoing with some things Joseph Smith, jr., had to say about priesthood, in a letter he wrote to Bishop Partridge and to the Church of Jesus Christ of Latter Day Saints, in the winter of 1838-39:

"There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world, and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven: and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the

children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks, to persecute the Saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called, but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness and by love unfeigned; without hypocrisy, and without guile.”—*Millennial Star*, vol. 1, p. 194; also *Times and Seasons*, vol. 1; Utah edition Doctrine and Covenants, 121:34-42.

Revelations of Brigham and Heber.

“Brethren, I shall go to Jackson County with thousands of this people who will be faithful to their integrity.”—Heber C. Kimball, in *Journal of Discourses*, vol. 8, p. 350.

“I am pretty sure of one thing—we shall go to Jackson County, Missouri; that is, those who do right and honor their calling, doing what they have been told to do. You will be blessed, and you will see the day when President Young, Kimball, and Wells, and the Twelve Apostles will be in Jackson County, Missouri, laying out your inheritances. In the flesh? Of course. We should look well without being in the flesh! We shall be there in the flesh, and all our enemies can not prevent it. Brother Wells, you may write that.”—Heber C. Kimball, in *Journal of Discourses*, vol. 9, p. 27.

“When I went to Kirtland, they told me stories about Brother Joseph, but I would not believe them. In those days, I would not believe that a prophet could do a wrong thing. But there are some now who will try to make it appear that prophets will tell lies; but I tell you they will not do it.”—Heber C. Kimball, *Journal of Discourses*, vol. 8, p. 241.

Mr. Kimball was mistaken, he nor any of the rest of his brethren did as he said, “You will see the day when President Young, Kimball, and Wells, and the Twelve Apostles will be in Jackson County, Missouri, laying out your inheritances. In the flesh? Of course.” Perhaps the reason the prophecy failed to come true, was because they did not meet the conditions, viz, “that is, those

who do right and honor their calling, doing what they are told to do."

"There are many enemies of ours that look upon us as the outcasts of all creation, because of our religion. I expect to see the day when they will have to come and be our servants, and they can not avoid this."—Heber C. Kimball, in *Journal of Discourses*, vol. 9, p. 78.

"You heard Brother Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine a small portion of the world is opposed to; but I can deliver a prophecy upon it. . . .

"The revelation will be read to you. [Pretended 'revelation on the eternity of the marriage covenant, including plurality of wives.'] The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portion of the world as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be."—Brigham Young, in *Journal of Discourses*, vol. 6, p. 281.

For the people in the Brighamite Church to have said to Brigham Young, I think you are mistaken, in what you said in that prophecy, would have been very wrong—it would have been ignoring the counsel of their venerable Patriarch John Young, who never had, neither had any other one of them, heard "Brigham or Heber say anything that was not strictly true." These men always "speak by the power of the Holy Ghost," said Mr. Young, "in the name of the Lord." In all probability there are those among them who could say now, if they were prohibited then, to say that Brigham Young was mistaken, that they know what he said is not true—it was a lie spoken in the name of the Lord.

"When the Quorum of Twelve was first organized, Joseph said that the elders of Israel, and particularly the Twelve Apostles, would receive more temptations, be more buffeted, and have greater difficulty to escape the evil thrown in their way by females than by any other means. This is one of Satan's most powerful auxiliaries with which to weaken the influence of the ministers of Christ, and bring them down from their high position and calling into darkness, shame, and disgrace."—Brigham Young, in *Journal of Discourses*, vol. 8, p. 55.

Brigham Young does not say that Joseph Smith uttered the language in the above, in prophecy; however, it proved to be true in their case.

"And I will say, as I before said, if guilt before my God and brethren rests upon me in the least, it is in this one thing—that I have revealed too much concerning God and his kingdom, and the designs of our Father in heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling what God is, how he lives, the nature of his providences and designs in creating the world, in bringing forth the human family on the earth, his designs concerning them, &c. . . .

"While Brother Joseph was referring to the providences of God, I was led to reflect that there is no act, no principle, no power belonging to the Deity that is not purely philosophical. The birth of the Savior was as natural as are the births of our children; it was the result of natural action. He partook of flesh and blood—was begotten of his Father, as we were of our fathers."—Brigham Young, in *Journal of Discourses*, vol. 8, pp. 58, 115.

"In relation to the way in which I look upon the works of God and his creatures, I will say that I was naturally begotten; so was my father, and also my Savior Jesus Christ. According to the Scriptures, he is the first begotten of his father in the flesh and there was nothing unnatural about it. . . .

"The religion of Jesus Christ, of angels, of Brigham, and of all good men is to take care of and improve and adorn the earth as Adam did. When he planted the garden, he planted it with seeds he brought with him; and he also brought the animals from the earth he lived upon, where his Father dwelt."—Heber C. Kimball, in *Journal of Discourses*, vol. 8, pp. 211, 243, 244.

"Brother Kimball quoted a saying of Joseph the Prophet, that he would not worship a God who had not a Father; and I do not know that he would if he had not a mother; the one would be as absurd as the other. If he had a Father, he was made in his likeness. And if he is our Father we are made after his image and likeness. He once possessed a body, as we now do; and our bodies are as much to us, as his body to him. Every iota of this organization is necessary to secure for us an exaltation with the Gods."—Brigham Young, in *Journal of Discourses*, vol. 9, p. 286.

"If we were born in heaven before this world was made, the question might arise as to the nature of that birth. . . .

"We were all born there after the same manner that we are

here, that is to say, every person that had an existence before he came here had a literal father and a literal mother, a personal father and a personal mother.”—Orson Pratt, in *Journal of Discourses*, vol. 15, p. 246.

CHAPTER 11.

“The ‘One Mighty and Strong.’

“THE REVELATION GIVEN AT THE BIRTH OF “YOUNG JOSEPH.”

“‘And it shall come to pass that I the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God.

“‘While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the hand of death, like as a tree that is smitten by the vivid shaft of lightning.’

“This prophecy concerning the man who should be raised up to consummate the work of Zion is now incorporated in the edition of the Doctrine and Covenants sent out under the authority of the Utah Church. It stands thus: ‘Section 85. “Revelation given through Joseph, the Seer, in Kirtland, Ohio, November 27, 1832, concerning the Saints in Zion, Jackson County, Missouri.”’

“Thus presented in the Doctrine and Covenants, like a chapter of a Bible, it loses at once its historical simplicity and its historical connections.

“It is a fragment cut out of the heart of a letter written by the Seer to W. W. Phelps. By examination it will be discovered that the connections thus destroyed or impaired happen to be those which exist between the Prophet and his successor. This is of vital importance, for the discovery of who is the ‘one mighty and strong’ is just the issue of the present and the future.

“We mark, then, that this is not Jesus Christ giving a revelation to the church. (See the many examples in the Doctrine and Covenants.) It is Joseph himself who speaks under the power of God that ‘maketh my bones to quake.’ He is speaking of his successor. This is in the name of the Lord, for thus speaks a

prophet; but the personality of Joseph is marked in the opening of the letter, and the chief subject is of his successor and his successor's work. It is not of the fathers chiefly as actors, but of the children, to be fulfilled long after Joseph and Phelps are in their graves. Still until we discover the reason it does seem strange that the 'burden of the Spirit of the Lord' finds expression in a letter addressed to an individual.

"Why then, this seeming hastiness of expression? Why is the Spirit thus untimely? Why is this important prophecy addressed to an individual and *not* to the church? Why, moreover, name his successor at the opening of the dispensation, on this 27th of November, 1832, years before even the apostles were chosen?"

"Simply because an occasion had come which made all both timely and proper. Find that occasion out in its simple historical directness and we have found the key to the revelation concerning the 'one mighty and strong.'

"There is no enigma. It is a simple history. There is no mystery. It is simply the birth of 'Young Joseph,' November 6, 1832, that gave to the Prophet the burden of the Lord concerning the future.

"'Young Joseph' is twenty-one days old. The Prophet is writing a letter to W. W. Phelps. The spirit of the destiny of his son rests upon him; for he who is born at this opportune moment is the one whose mission it will be to redeem Zion. Hence the revelation in the heart of that letter—the prophecy of his own son. The event is a revelation in itself, throwing a flood of light upon a vital subject which could not well be veiled in darkness with the history known.

"Once started on the line of proof of this prophecy and it multiplies at every step. It will be discovered that the prophet has just returned with Bishop Whitney from a 'rapid journey' to Albany, New York and Boston, *made thus rapid by the expected birth*. He arrived home the 6th of November, 1832, the very day his son Joseph was born. The following from a letter to Sister Emma, during his absence is also suggestive as perfecting the chain of evidence which connects the famous prophecy with 'Young Joseph's' birth:

"October 13, 1832.

"PEARL STREET HOUSE, NEW YORK CITY.

"*My Dear Wife, . . .*

"After beholding all that I desired to behold, (of New York), I returned to my room to meditate and calm my mind; and behold

the thoughts of home, of Emma, and Julia, *rush upon my mind like a flood*, and I could wish for a moment to be with them. *My breast is filled with all the feeling of a parent and a husband, and could I be with you I would tell you many things. . . .* I feel as if I wanted to say something to you to comfort you in your peculiar trial, and present affliction. I hope God will give you strength that you may not faint. I pray God to soften the hearts of those around you to be kind to you and take the burden off your shoulders as much as possible and not afflict you. I feel for you, for I know your state and that others do not; but you must comfort yourself, knowing that God is your friend in heaven, and that you have one true and living friend on earth—your husband,

“JOSEPH SMITH, JR.”

“Unpublished letters of Joseph to Emma.

“The Prophet calls himself a parent, not because of ‘Julia,’ the adopted, but for his unborn child, Joseph. Notice also, the ‘parent’ is named before the husband, for it signifies the burden of the coming event; and in the passage about the thoughts of this event rushing over his mind ‘like a flood’ we have the prelude to this of the revelation: ‘Yea, thus saith the still small voice, which whispereth through and pierceth all things, and *often times* it maketh my bones to quake *while it maketh manifest, saying*, “And it shall come to pass that I, the Lord God, will send one mighty and strong,”’ &c.

“The historical clew to this prophecy is found. The Prophet hurries home from his mission east, for he has seen the looming star of ‘one mighty and strong.’ He arrives home as before observed, on the day of ‘Young Joseph’s’ birth. The boy is just twenty-one days old at the date of the letter to Phelps; the mother is up with the babe in her arms; most likely the Prophet is writing this letter in her presence, the very sight of the ‘child of promise’ kindling the parent’s love and ‘reinspiring’ the prophecy.

“Such were the quick suggestions as I read the Prophet’s letter to his wife; and I felt impressed that *proof of connection with ‘Young Joseph’s’ birth would be also found with the letter to Phelps*. Turn now to page 673, vol. 5, *Times and Seasons*, and see that in his father’s diary ‘Young Joseph’s’ birth-record is not cut off from the prophecy of his mission by as much as a period mark, but simply by a colon. It is the first touch of history after the return and birth, being a summary sentence prefacing the letter. Here is the example:

"Joseph's Diary: 'I continued the translation, and ministering to the church through the fall, excepting a rapid journey to Albany, New York, and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son, Joseph Smith 3d. In answer to letters from the brethren in Missouri, I wrote as follows:'

"Then follows the letter to W. W. Phelps. See *Times and Seasons*, *Millennial Star* and *Deseret News*.

"We may boldly affirm, and challenge judgment of a council of experts in history, that this famous prophecy embodied in this letter in question was not as now headed in the Doctrine and Covenants by Orson Pratt and others as Section 85.—'Revelation given through Joseph the Seer, in Kirtland, Ohio, November 27, 1832, concerning the Saints in Zion, Jackson County, Missouri;' that the prophecy itself was *incidental in the letter*; that it was *originally* given to *Joseph himself* rather than *through* Joseph to the church *through* Phelps; that the *prophecy* of the 'one mighty and strong' did not *directly* concern those *then* in Jackson County, but rather a people who to this day [January, 1880] have not set their foot in Jackson County—the *children* rather than the fathers;—and that the mission foreshadowed related to his son Joseph, who, like his father, should be sent in the spirit of the 'one mighty and strong' to *restore* the 'house of God' to 'order' after it shall have been ruled *out of order* and the fathers plucked up out of the land of Zion because of their iniquities. Numerous other prophecies and revelations may be compared to corroborate this, and the *facts* of history to this day confirm the view. Moreover it would seem that the prophecy of the 'one mighty and strong' was not *originally* given on the 27th of November, 1832, but was probably given near the birth of 'Young Joseph,' and about the 6th of November. Since that time the Spirit had pursued the Prophet with the burden of his son's mission, for mark,—history itself proves it was not his *own* mission, which also proves that it was not a revelation 'concerning' the Saints *then* in Jackson County, and strongly suggests that the prophecy was incidental in that letter to Phelps by the very law of association which connected with his son. Under an ordinary occasion, (especially in a letter to *an individual* and not a formal revelation to the church), he would have dealt with the work of his own lifetime rather than with the work of his successor. Perhaps when the Prophet sat down to write that letter to Phelps he may have had no intention to record an immortal prophecy, the value of which would be

greatly enhanced fifty years from that time, for he commenced his letter in a most commonplace manner, and not as the Revelator writing an epistle to the church; notice it:

“KIRTLAND, NOV. 27, 1832.

“*Bro. William W. Phelps:* I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. [Substantially the very language which he used to Emma, “Could I be with you I would tell you many things.”] Some things which I will mention in this letter, which are lying with great weight on my mind; I am well and my family also; God grant that you may enjoy the same, and yours,’ &c.

“But as he launched out into the gathering to Zion and the subject-matter leading to arrangements and events which would not come to pass in his own lifetime, but in the lifetime and work of his son, the Spirit again came over him: hence the seemingly untimely and out of place record by which the prophecy singularly has been preserved.

“Notice now where the Spirit of the Lord begins after the transition is made from Joseph’s own presidential directions to Phelps as one of the leading elders of the time.

“‘Yea, thus saith the still small voice, which whispereth through, and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying,’ &c.

“Now I would not distort the simplicity of truth by inferring that the expression ‘maketh my bones to quake’ is not general in its signification of the power of God upon him; but the words ‘while it maketh manifest saying: “And it shall come to pass that I the Lord God will send one mighty and strong”’ give a special directness to the prophecy concerning the son of Joseph at his birth. And now see the force of this when applied to the Prophet and his son, for the burden of that revelation is the very mission and destiny of both the father and son, and it makes no connection with the Twelve, (who were not yet called), nor to the church only through them as Prophet—founder, and Successor. Moreover if that passage called paragraph 8 of section 85, Doctrine and Covenants, refers to the martyrdom of the Prophet, then we have the *birth of the son*, and the *death of the father*, and the mission of the Founder and the future work of the Successor to its consummation brought together in this marvelous prophecy or word of the Lord to Joseph. Was not that enough to ‘oftentimes’ make ‘my

bones to quake, while it maketh manifest' my destiny and the destiny of my son, my martyrdom and his triumph through the mighty God of Jacob in restoring Zion? Doubt will be expressed by many, however, that Joseph is the one meant who was to 'fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning;' but independent of this, his martyrdom, or at least his death, is *implied* in the very succession of his son. As I pursue the historical methods of interpretation it seems that 'that man, who was called of God and appointed that putteth forth his hand to steady the ark' is one of *future* doom who shall interrupt the 'one mighty and strong' or who shall presume to put forth his arrogant hand to steady the ark of the covenant in the day of God's power. If this be the proper interpretation, then it is almost certain that this is some presiding man of the Twelve who shall oppose the 'seed' of Joseph after that quorum shall have ruled the 'house of God' out of 'order' and rejected the son to possess his inheritance; and it seems that this man shall be smitten by the hand of God: so, should this be the proper view, the prophecy is still more awful in the grandeur of its future prospect. The writing of a presidential letter to Phelps fifty years before the fulfillment of the prophecy is altogether inadequate to explain the record, whereas the birth of the son—a principal personage of the prophecy—is fully adequate to give significance to the whole.

"Let us consider, next, the attributes of this prophecy, for in these are expressed at once the *identity* and the *character* of the man. We will pass for a while the supreme attribute of the prophecy—'one mighty and strong'—to the attribute of endowment which brings the man into his mission 'holding the scepter of power in his hand.' The mission of his father endows him with this. He inherits the scepter. The apostles may perceive that this can not possibly be their case nor that of any man to-day excepting Joseph the son of Joseph. They may even possess the supreme attribute of the prophecy and be 'mighty and strong' as men or apostles, but they are not and can not be endowed with the 'scepter' of this dispensation. It is the endowment of the prophecy, and that, too, just the very endowment which excludes all other persons so long as young Joseph lives.

"Joseph Smith being the founder of the dispensation, the scepter is unto 'him and his seed.' It can not inhere in any of the apostles. It did not pass from Joseph to Brigham Young. Brigham well knew that, and fell back upon the endowing attribute of

the prophecy, namely, that expressed in the words 'one mighty and strong.' He would have had it understood that this prophetic character—phrase was but the synonym of Brigham Young. Others claimed for him the successorship, or the 'scepter,' but notwithstanding he profited thereby, he grew in some sort so like the supreme attribute of the prophecy that he preferred to be considered absolutely and in himself the 'one mighty and strong' without much reference to Joseph the Founder; hence, at last, he sought to establish a dynasty of his own, and to *leave a 'scepter'* which he inherited not. He ruled the people, ruled the priesthood, and ruled the Twelve by the might of his own will, and not by the scepter of the Lord, or even the word of the Lord: when that will—called Brigham Young—died, there was nothing left."—William W. Blair, *Saints' Advocate*, vol. 2, pp. 73-76, for January, 1880.

The Kingdom of God Was Not Destroyed, When the Church Was Rejected, and Was Disorganized.

"Joseph the Seer said, January 22d, 1843:

"Some say the kingdom of God was not set up until the day of Pentecost, and that John did not teach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on earth from the days of Adam to the present time.

"Whenever there has been a righteous man on earth unto whom God revealed his word, and gave power and authority to administer in his name, and where there is a priest of God, a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God.'"—W. W. Blair, in *Saints' Advocate*, vol. 1, no. 8, pp. 79, 80.

John Baptist, baptized—opened the door, the entrance through which the people went into the kingdom of God—the sheepfold. The good Shepherd—Jesus Christ, made use of the material that John had prepared and organized the church.

The same thing occurred again in the rise of the Church of Jesus Christ of Latter Day Saints; Joseph Smith and Oliver Cowdery were baptizing people into the kingdom of God before the church was organized. Water baptism, preceded by faith and proper repentance, is the door—entrance through which all, the Master has said, must go to get into the kingdom of God.

Those who were baptized by John Baptist; those who were baptized by Joseph Smith before the church was organized, were not baptized again after the church was organized. Why were they not baptized afterwards? For the simple reason that they were in the kingdom of God, and all that was necessary to do was to organize them into the Church of Christ.

When the church was rejected of God, about the time of the death of Joseph Smith, when it fell into disorder—was disorganized, the kingdom of God was not destroyed, neither was it taken from the earth; there was a number of men who held the priesthood, who had not forfeited their right, by transgressing the law of God and the law of the land, to the exercise of their priestly authority, in both preaching and baptizing converts into the kingdom of God; and when God saw fit, through Jesus Christ, to bring about a reorganization of the church he did so. The church is the kingdom of God organized; the kingdom of God may exist on earth in its embryo state, unorganized.

“And he said, So is the kingdom of God, as if a man should cast seed into the ground; . . . First the blade, then the ear, after that the full corn in the ear.”—Mark 4:26, 28.

When the kingdom is in that state compared, by the Master, to the grain in the ground, it is then in its embryo state; when it is in that state compared to the blade, as it is first seen above the ground, it is then organized, not as perfectly as it will be as it continues to grow and develop; when it reaches that stage compared to the full corn in the ear, it will then be in that state spoken of by the Apostle Paul, in the following words:

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”—Ephesians 5:27.

“What ordination should a man receive to possess all the keys and powers of the holy priesthood that were delivered to the sons of Adam? He should be ordained an apostle of Jesus Christ. That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory, and kingdom that was ever revealed to man. . . . Suppose that eleven of the Twelve had been taken away by the power of the Adversary, that one apostle has the same power that Joseph had, and could preach, baptize, and set in order the whole kingdom of God upon the earth as much so as the Twelve, were they altogether. Again: If in the providence of God he should permit the Enemy to destroy these two first quorums, and then destroy the Quorum of Seventy, all but one

man, what is his power? It would be to go and preach, baptize, confirm, lay on hands, ordain, set in order, build up, and establish the whole kingdom of God as it is now. Can we go any further? Yes; . . . Suppose the Enemy had power to destroy all but one of the high priests from the face of the earth, what would that one possess in the power of his priesthood? He would have power and authority to go and preach, baptize, confirm, ordain, and set in order the kingdom of God in all its perfection on the earth. Could he do this without revelation? No. . . . And we ask, Could Joseph Smith or the First Presidency do this without revelation? No; not one of them could do such a work without revelation direct from God. I can go still further. Whoever is ordained to the office of an elder to a certain degree possesses the keys of the Melchisedec priesthood; and suppose only one elder should be left on the earth, could he go and set in order the kingdom of God? Yes, by revelation.”—Brigham Young, in *Journal of Discourses*, vol. 9, pp. 87, 88.

“There is no office growing out of this priesthood that is or can be greater than the priesthood itself. It is from the priesthood that the office derives its authority and power. No office gives authority to the priesthood. No office adds to the power of the priesthood. But all offices in the church derive their power, their virtue, their authority, from the priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the church than there is. To-day the question is, which is the greater—the high priest or the Seventy? The Seventy or the high priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same priesthood. If it were necessary, the Seventy, holding the Melchisedec priesthood, as he does, I say if it were necessary, he could ordain a high priest; and if it were necessary for a high priest to ordain a seventy, he could do that. Why? Because both of them hold the Melchisedec Priesthood. Then, again, if it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchisedec priesthood except an elder, that elder, by the inspiration of the Spirit of God, and by the direction of the Almighty, could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchisedec priesthood. But the house of God is a house of order, and while the other offices remain in

the church, we must observe the order of the priesthood, and we must perform ordinances and ordinations strictly in accordance with that order, as it has been established in the church through the instrumentality of the Prophet Joseph Smith and his successors.' (Joseph F. Smith, seventy-fourth Semiannual Conference Pamphlet, p. 87.)"—*Young Men's Mutual Improvement Associations Manual*, for 1906, 1907, p. 73.

"The Priesthood and Its Offices.

"In the *Era* for February, it was stated that several persons who had acted as counselors in the First Presidency had never been ordained apostles. Several correspondents have objected to the statement that Sidney Rigdon, Jedediah M. Grant, Daniel H. Wells, John R. Winder, and others, were not ordained apostles. We still maintain, upon lack of convincing evidence to the contrary, that none of these brethren was ever ordained an apostle. We do know positively that John R. Winder, Sidney Rigdon, William Law and Hyrum Smith, all of whom were members in the First Presidency of the church, were never ordained apostles. But, be that as it may, however, the main point we wish to make is this, that it was not necessary that they should so be ordained apostles in order to hold the position of counselor in the First Presidency. The leading fact to be remembered is that the priesthood is greater than any of its offices; and that any man holding the Melchisedec priesthood may, by virtue of its possession, perform any ordinance pertaining thereto, or connected therewith, when called upon to do so by one holding the proper authority, which proper authority is vested in the president of the church, or in any whom he may designate. Every officer in the church is under his direction, and he is directed of God. He is also selected of the Lord to be the head of the church, and so becomes, when the priesthood of the church, (which includes its officers,) and its members, shall have so accepted and upheld him. Doctrine and Covenants 107:22.) No man can justly presume to have authority to preside, merely by virtue of his priesthood, as is the case with Joseph Smith, of the Reorganized Church, for in addition, he must be chosen and accepted by the church. The reverse was the case with him. Such action was repudiated by the Twelve, the quorum in authority after the martyrdom, and by the whole church. [What a gust of wind!—J. D. S.] An office in the priesthood is a calling, like apostles, high priest, seventy, elder, and derives all

its authority from that priesthood; these officers hold different callings, but the same priesthood.

"The apostolic office, in its very nature, is a proselyting office. When an apostle presides, he, like the high priest, the seventy, the elder, or the bishop, presides because of the high priesthood which has been conferred upon him; and furthermore, because he has been called upon so to do by the acknowledged head of the church. (Doctrine and Covenants 107:23-33.) And so with the high priest who has been called to officiate in the First Presidency, in which case he is 'accounted equal' with the president of the church in holding the keys of the Presidency, (Doctrine and Covenants 90:6) as long as the president remains. When he dies, the calling of his counselors ends, and the responsibility of Presidency falls upon the Quorum of Twelve Apostles, because they hold the holy Melchisedec priesthood and are the next quorum in authority. (Doctrine and Covenants 107:24.) It is not the apostleship, (Doctrine and Covenants 107) but the priesthood and the calling by proper authority which enables any person to preside. Every man holding the holy Melchisedec priesthood may act in any capacity and do all things that such priesthood authorizes, it makes no difference what office in that priesthood he holds, providing he is called upon by proper authority to so officiate; but he would have no right to depart from the limitations of his office, unless he is specially called upon by one whose calling, from those over him up to the head, would clearly authorize him to give such instructions. It is always to be presumed, also, that order will be observed, and that the servants of the Lord will not depart from that order, and call upon men to do things which the law of the priesthood and the nature of their office, does not authorize, unless there is special occasion for it. The Lord says that all things are governed by law. (See Doctrine and Covenants 88:42.) [But the making of presidents for the Mormon Church, that is merely a custom, there is no law to govern that said Joseph F. Smith to Senator Bailey.—J. D. S.] It is not consistent, for instance, to imagine that the Lord would call upon a deacon to baptize."

"JOSEPH F. SMITH:

"JOHN R. WINDER.

"ANTHON H. LUND."

—*Improvement Era* for May, 1902, pp. 549, 550.

Numerical Strength of the Church.

"The number of the united brethren in the two countries is 80,000. The aim of this little work is to set forth the ground work and doctrine of our church, which is named the 'Church of Jesus Christ of Latter Day Saints.'"—Orson Hyde, in *Times and Seasons*, vol. 3, p. 950, October 15, 1842.

"The rapidity of the latter-day work is truly astonishing. If six members, organized in 1830, in the short period of twelve years gain 150,000, how many will 150,000 gain in twenty-five years at that rate; but I must close."—H. Tate, in *Times and Seasons*, vol. 5, p. 407; also *Millennial Star*, vol. 4, p. 186.

"He [Wilford Woodruff] said that he represented about twenty-eight States of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stakes of Zion, fifteen quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion."—W. Woodruff, in *Times and Seasons*, vol. 6, p. 933; also *Millennial Star*, vol. 5, p. 170.

Nauvoo at Present.

"The special annual conference commenced on the 6th of April, and adjourned on the evening of the 9th. It was the largest assembly ever gathered in Nauvoo on a similar occasion, by many thousands. The congregation covered from two to three acres of ground, and were variously estimated from 20,000 to 40,000."—*Millennial Star*, vol. 5, pp. 197, 198, April 13, 1845, by G. A. Smith.

"There is no correct data by which the exact number of members composing this now extensive and still extending Church of Jesus Christ of Latter-day Saints can be known. Should it be supposed at 150,000, it might still be short of the truth."—*Millennial Star*, vol. 22, p. 105.

"Why, great God! To transport 200,000 people through a vast prairie; over the Rocky Mountains, to Oregon, a distance of nearly 2,000 miles, would cost more than *four millions!*"—Joseph Smith, in *Times and Seasons*, vol. 5, p. 547.

"The Latter-day Saints number more than 75,000 in America, and about 20,000 in Europe!"—John Taylor, in *Times and Seasons*, vol. 6, p. 793.

"The church has increased from six, till it now numbers 200,000 members."—William Smith, in *Times and Seasons*, vol. 6, p. 904.

CHAPTER 12.

Polygamy. The Bible, Book of Mormon, and Doctrine and Covenants, Do Not Sanction It.

"But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."—Mark 10:6-9.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."—Ephesians 5:31.

"Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—Malachi 2:14, 15.

"Now Sarai, Abram's wife, bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai [not God]."—Genesis 16:1, 2.

"And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. . . . And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bond-woman [not wife] and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac [the legitimate son] shall thy seed be called."—Genesis 21:1-3, 9-12.

"And Sarai said unto Abram, My wrong [it was not right] be upon thee: I have given my maid into thy bosom, and when she

saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.”—Genesis 16: 5, 6.

“And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. . . . And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.”—Genesis 29: 18-21, 23-28.

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. . . . Ye shall therefore keep my statutes, and my judgments; . . . Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime.”—Leviticus 18: 1, 2, 5, 18.

Jacob's two wives, if such they be called, were sisters, both living at the same time; the statute of the Lord condemns it.

“Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.”—Genesis 35: 2-4.

"Thou shalt have no other gods before me."—Exodus 20:3.

Jacob had not only violated the law on the marriage question, but he had been worshipping idols; in which worship, he also violated the law.

"And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him."—1 Samuel 18:20.

"And Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain."—1 Samuel 19:11.

"And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you."—Leviticus 20:14.

"And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things."—2 Samuel 12:7, 8.

God had taken the kingdom of Israel away from Saul, and given it to David; therefore, all of Saul's possessions, houses, land, horses, chariots, the house of Israel and of Judah, including Saul's wives, were turned over to King David, whom God had now made king; and he was supposed to rule over them in righteousness, at least according to the law given to Israel through Moses. There is not one word in this passage of scripture that intimates that Saul's wives were to become David's wives; the law of Moses prohibits David taking his mother-in-law to wife; certainly God never gave her to David, through his Prophet Nathan.

BOOK OF MORMON.

"And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son."—Book of Jacob 1:15, p. 168, authorized edition.

"Wherefore, it burdeneth my soul, that I should be constrained because of the strict commandment which I have received from God, to admonish you, according to your crimes, . . . And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity;

they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me; and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things. For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of hosts; for they shall not lead away captive, the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of hosts. And now behold, my brethren, ye know that these commandments were given to our father Lehi; wherefore, ye have known them before; . . . For they [the Lamanites] have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people.”—Jacob 2:9, 30-44, 55, 56, authorized edition.

“And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons: therefore Noah began to reign in his

stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And did cause his people to commit sin, and do that which was abominable in the sight of the Lord.”—Mosiah 7:1-4.

“And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon men’s shoulders which was grievous to be borne.”—Ether 4:48.

DOCTRINE AND COVENANTS.

“Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out.”—Doctrine and Covenants 42:7; Utah edition, 42:22, 23.

“And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.”—Doctrine and Covenants 49:3; Utah edition, 49:15-17.

“Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: ‘You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.’ And when they have answered ‘Yes,’ he shall pronounce them ‘husband and wife’ in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: ‘May God add his blessings, and keep you to fulfill your covenants from henceforth and for ever. Amen.’

“All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband, ex-

cept in case of death, when either is at liberty to marry again.”—Doctrine and Covenants 111:2, 4; Utah edition up to 1876, 109:2, 4; after 1876 they no longer published this section on monogamy; at the time of taking out this section by that church, they inserted in its stead a pretended revelation on polygamy.

“A general assembly of the Church of Latter-day Saints, was held at Kirtland, on the 17th of August, 1835, to take into consideration the labors of the committee appointed by a general assembly of the church, on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ, for the government of the church. The names of the committee were—Joseph Smith, jr., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams, who having finished said book according to the instructions given them, deem it necessary to call a general assembly of the church, to see whether the book be approved or not, by the authorities of the church; that it may, if approved, become a law, and a rule of faith and practice to the church. Wherefore, Oliver Cowdery, and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, jr., and Frederick G. Williams, being absent on a visit to the Saints in Michigan) appointed Thomas Burdick, Warren Parrish, and Sylvester Smith, clerks, and proceeded to organize the whole assembly as follows:...

“President Cowdery arose, and introduced the ‘Book of Doctrine and Covenants of the Church of the Latter-day Saints,’ in behalf of the committee. He was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly, for or against said book. . . .

“The several authorities and the general assembly by an unanimous vote, accepted of the labors of the committee.

“President O. Cowdery then read the following article on ‘Governments and laws in general,’ which was accepted and adopted, and ordered to be printed in said book, by an unanimous vote.”—*Millennial Star*, vol. 15, pp. 299, 300; see 112, Lamoni edition; 134, Utah edition.

“President W. W. Phelps then read an article on marriage [the section limiting man to one wife, and woman to one husband], which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.”—General Assembly, published in the first edition of the Book of Doctrine and Covenants, also found in the Lamoni editions of Doctrine and Covenants.

The above article on marriage was introduced, and passed upon as stated in the above paragraph, and was so recorded in the

minutes of that assembly; why the Brighamites, in their pretensions to record the minutes of that assembly, in the *Millennial Star* in 1853, one year after polygamy was publicly declared by them to be their belief, not "Monogamy," would leave out this important paragraph—keep it away from the membership of their church, by refusing to publish it in their Doctrine and Covenants, or church papers—*Millennial Star*, etc.,—after the death of Joseph Smith, needs no explanation.

"CAREFULLY SELECTED FROM THE REVELATIONS OF GOD, AND GIVEN IN THE ORDER OF THEIR DATES."—Fly Leaf, Doctrine and Covenants, Lamoni edition.

"SELECTED FROM THE REVELATIONS OF GOD. BY JOSEPH SMITH, PRESIDENT."—Fly Leaf, Doctrine and Covenants, published by the Brighamites up to 1876.

Following is the title-page and preface of the first edition of the Doctrine and Covenants:

"DOCTRINE AND COVENANTS
"of
"THE CHURCH OF LATTER-DAY SAINTS.

"CAREFULLY SELECTED
"FROM THE REVELATIONS OF GOD
"AND COMPILED BY

"JOSEPH SMITH, JUNIOR,

"OLIVER COWDERY,

"SIDNEY RIGDON,

"FREDERICK G. WILLIAMS,

"(Presiding Elders of Said Church.)

"Proprietors.

"Kirtland, Ohio."

—*Young Men's Mutual Improvement Association's Manual*, 1906, 1907, p. 28.

The Book of Doctrine and Covenants published by the Brighamites up to 1876, had in it one hundred and eleven sections, they had taken out the one on "Monogamy," and added twenty-five, only one of which they claim was given through their prophets, seers, and revelators, all the rest of them they say were given before the death of Joseph Smith.

The Book of Doctrine and Covenants, published by the Brighamites, does not now have on the fly leaf the words "*Carefully selected from the revelations of God*," etc., nor the words "*Selected*

from the revelations of God, by Joseph Smith, President." The committee appointed to select, carefully select the revelations that contained doctrine and commandments for the guidance and government of the church, was supposed to include in their compilation all such that had been given up to that time, and were published in the first edition of the Book of Doctrine and Covenants and all that were received by the church up to the death of Joseph Smith, jr., were published in all editions of the Book of Doctrine and Covenants until an edition of the Book of Doctrine and Covenants was published by the Brighamites in 1876, when they were not very careful in making their selections, adding twenty-five, some of them never seen until eight years after the death of the Prophet, and which never found their way into the book for thirty-two years after his death.

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives."

The foregoing is the covenant made by two in marriage, when solemnized by ministers in the Church of Jesus Christ of Latter Day Saints, according to the formula, or rule, which governed in the church until the death of Joseph Smith.

October 1, 1842, in the *Times and Seasons*, edited by Joseph Smith, jr., there appeared the following editorial and certificates, with their signatures, the purpose of which will be seen in the reading of their words, which we herewith present:

"We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett's 'secret wife system' is a matter of his own manufacture, and further to disabuse the public ear and show that the said Bennett and his misanthropic friend Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised. In support of this position we present the following certificates:

"We the undersigned members of the Church of Jesus Christ of Latter-day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's 'secret wife system' is a creature of his own make as we know of no such society in this place nor never did.

"S. Bennett, George Miller, Alpheus Cutler, Reynolds Cahoon, Wilson Law, W. Woodruff, N. K. Whitney, Albert Petty, Elias Higbee, John Taylor, E. Robinson, Aaron Johnson.

"We the undersigned members of the Ladies' Relief Society, and married females do certify and declare that we know of no system of marriage being practiced in the Church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's 'secret wife system' is a disclosure of his own make.

"Emma Smith, president, Elizabeth Ann Whitney, counselor, Sarah M. Cleveland, counselor, Eliza R. Snow, secretary, Mary C. Miller, Lois Cutler, Thirza Cahoon, Ann Hunter, Jane Law, Sophia R. Marks, Polly Z. Johnson, Abigail Works, Catherine Petty, Sarah Higbee, Phebe Woodruff, Lenora Taylor, Sarah Hillman, Rosanna Marks, Angeline Robinson."—*Times and Seasons*, vol. 3, pp. 939, 940.

The following notice was published in the *Times and Seasons*, volume 5, page 423, and signed by Joseph and Hyrum Smith, February 1, 1844, less than five months before they were martyred:

"As we have lately been credibly informed, that an elder of the Church of Jesus Christ of Latter Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, State of Michigan.

"This is to notify him and the church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the special conference, on the 6th of April next, to make answer to these charges.

"JOSEPH SMITH,

"HYRUM SMITH,

"*Presidents of said Church.*"

Six weeks later, Hyrum Smith wrote the following for publication in the *Times and Seasons*, vol. 5, p. 474.

"NAUVOO, March 15, 1844.

"*To the Brethren of the Church of Jesus Christ of Latter-day Saints, living on China Creek, in Hancock County. Greeting:* Whereas Brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having a certain priesthood*, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches *false doctrine*, for there is no such doctrine taught

here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the high council, and lose his license and membership also: therefore he had better beware what he is about."

Some four or five months after the death of Joseph and Hyrum Smith, the following communication was published in the *Times and Seasons*, volume 5, pages 711-716, and signed by "An old man in Israel." Of this communication the editor, John Taylor, had the following to say:

"For the communication of an 'Old man of Israel,' and the letter of Elder Addison Pratt from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine."

Excerpt:

"The Saints of the last days have witnessed the outgoings and incomings of so many apostates that nothing but truth has any effect upon them. In the present instance, after the *sham* quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off under the 'dreadful splendor' or 'spiritual wifery,' which is brought into the account as graciously as if the law of the land allowed a man a plurality of wives, is fiendish, and like the rest of Sidney's revelation, just because he wanted 'to go to Pittsburg and live.' Woe to the man or men who will thus willfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once."

On the 8th day of May, 1838, Joseph Smith, jr., wrote in his history a number of questions and answers; as published in the *Millennial Star*, volume 16, page 150, by the Utah Church. From them we quote the following:

"'Do the Mormons believe in having more wives than one?'"

"A. No, not at the same time. But they believe that if their companion dies, they have a right to marry again."

In the same volume of the *Millennial Star*, on page 627, December 16, 1838, Joseph had the following to say:

"We have heard that it is reported by some, that some of us should have said, that we not only dedicated our property, but our families also to the Lord, and Satan, taking advantage of this, has transfigured it into licentiousness, such as a community of wives, which is an abomination in the sight of God."

Brigham Young's Definition of Marriage.

*"To avoid any question, the words married of marriage in this Will shall be taken to have become consummate between man and woman either by ceremony before a lawful magistrate or according to the order of the Church of Jesus Christ of Latter Day Saints, or by their cohabitation in conformity to our custom." (Will of Brigham Young, p. 5:34, taken from the record of wills at Salt Lake City, Utah, Book H, p. 181.)

John Taylor, editor of the *Times and Seasons*, on May 1, 1845, had the following to say in his editorial:

"For once let us say, that Cain, who went to Nod and taught the doctrine of a 'plurality of wives'; and the giants who practiced the same iniquity; and Nimrod, who practiced the common stock system, and the Jews, who commenced crossing sea and land to make proselytes without revelation; and the Christian sects, who have went all lengths in building up churches and multiplying systems, without authority from God,—are all coworkers on the same plan:—when the reward for every man's work is given—this will be the everlasting answer to all sects, sorts, and conditions, from Cain down to Christian Israelites, I NEVER KNEW YOU!"—Vol. 6, p. 888.

In a public discussion at Boulogne-sur-mer, France, in July, 1850, between John Taylor, and the Revs. C. W. Cleeve, James Robertson, and Philip Carter; John Taylor made the following defense of monogamy, when he was accused of believing and practicing polygamy. Excerpt:

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore leaving the sisters of the 'White Veil,' the 'Black Veil,' and all the other veils, with those gentlemen to dispose of, together with their authors, as they think best, I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our faith. 'Doctrine and Covenants,' page 330 [old edition]."—Public Discussion, page 8.

The entire section [109, old edition], was quoted, and published. We quote in part as follows:

"'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from

all others during your lives.' . . . Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."

Orson Spencer had the following to say in an editorial for the *Millennial Star*, vol. 10, p. 137, in 1848:

"Next to the long hackneyed and bugaboo whisperings of polygism, is another abomination that sometimes shows its serpentine crests, which we shall call sexual resurrectionism. The teachers and abettors of such a doctrine have no need to hang out their colors in order to show their pedigree. And they have no need to preach it *long*, in order to make their 'calling and reprobation sure.' Such wandering stars as J. C. Bennett and Higbees, do not seem to be sufficient beacons to keep some restless and aspiring spirits from the maelstrom of pollution and apostasy. 'Fools ever will be meddling,' says Solomon. The doctrines of corrupt spirits are always in close affinity with each other, whether they consist in spiritual wifeism, sexual resurrection, gross lasciviousness, or the unavoidable separation of husbands and wives, or the communism of property."

Everything that was published in relation to polygamy, in the lifetime of Joseph Smith; everything that was published after the death of Joseph Smith, by the Brighamite Church, up to 1852 was a denial of polygamy. When this doctrine was first publicly introduced in Salt Lake City, on August 29, 1852, Brigham Young declared that "Though that doctrine has not been preached by the elders, this people have believed in it for years."

See tables pp. 191-193.

The press, the *Deseret News*, that published Brigham's statement, viz, "Though that doctrine has not been preached by the elders, this people have believed in it for years," there in Salt Lake City, Utah, published an *extra* in pamphlet form, on September 14, 1852, which was sent to Liverpool, England, to the editor of the *Millennial Star*, and they copied the minutes of that special conference, and published them also in a supplement to the *Star*, from which we quote the following:

"Though that doctrine has not been practiced by the elders, this people have believed in it for years."

The supplement to the *Millennial Star* was published sometime in 1853; in 1859 the sermon preached by Brigham Young August 29, 1852, containing the statement referred to in the above, was

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WIVES.

NAME	WHEN BORN	WHEN DIED	WHERE DIED	MARRIAGE
Lenora Cannon	Oct. 6, 1796	Dec. 9, 1868	Salt Lake City	Jan. 28, 1833, in Toronto, Canada.
Elizabeth Haigham	Sept. 11, 1811			Dec. 12, 1843, in Nauvoo, Illinois.
Jane Ballantine	April 11, 1813			Feb. 25, 1844, in Nauvoo, Illinois.
Mary Ann Oakley	March 20, 1826			April, 1845, in Nauvoo, Illinois.
Sophia Whitaker	April 21, 1825	Feb. 27, 1887	Salt Lake City	April 23, 1847, in Winter Quarters, Iowa.
Harriet Whitaker	April 21, 1825	July 16, 1882	Salt Lake City	Dec. 4, 1847, in Salt Lake City.
Margret Young	April 24, 1837			Sept. 26, 1856, in Salt Lake City.

CHILDREN.

NAME	WHEN BORN	WHERE BORN	WHEN DIED	MOTHER'S NAME
George John Taylor	Jan. 31, 1834	Near Toronto, Canada		Lenora Taylor.
Mary Ann Taylor	Jan. 23, 1836	Toronto, Canada	Dec. 9, 1890	Lenora Taylor.
Joseph James Taylor	June 8, 1838	Near Indianapolis, Ind.		Lenora Taylor.
Lenora Agnes Taylor	June 1, 1842	Nauvoo, Illinois	Sept. 10, 1843	Lenora Taylor.
Josephine Taylor	March 15, 1846	Nauvoo, Illinois		Elizabeth Taylor
Thomas Edward Taylor	Nov. 7, 1849	Salt Lake City, Utah.		Elizabeth Taylor
Arthur Bruce Taylor	Oct. 9, 1853	Salt Lake City, Utah.		Elizabeth Taylor
Richard James Taylor	Feb. 4, 1848	Salt Lake City, Utah.		Jane Ballantine Taylor
Annie Maria Taylor	Oct. 21, 1849	Salt Lake City, Utah.		Jane Ballantine Taylor
David John Taylor	Aug. 8, 1853	Salt Lake City, Utah.	Sept. 6, 1881	Jane Ballantine Taylor
Henry Edgar Taylor	Dec. 26, 1854	Salt Lake City, Utah.		Mary Ann Oakley Taylor
Mary Elizabeth Taylor	Jan. 30, 1854	Salt Lake City, Utah.	Jan. 16, 1859	Mary Ann Oakley Taylor

FAMILY OF JOHN TAYLOR. CHILDREN.

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NAME	WHEN BORN	WHERE BORN	WHEN DIED	MOTHER'S NAME
Brigham John Taylor	Aug. 8, 1858	Salt Lake City		Mary Ann Oakley Taylor
Ida O. Taylor	Sept. 6, 1860	Salt Lake City		Mary Ann Oakley Taylor
Ezra O. Taylor	May 20, 1863	Salt Lake City		Mary Ann Oakley Taylor
Harriet Ann Whitaker Taylor	Dec. 7, 1847	Salt Lake City		Sophia Taylor
James Whitaker Taylor	March 2, 1850	Salt Lake City	June, 1851	Sophia Taylor
Hyrum Whitaker Taylor	Jan. 10, 1854	Salt Lake City		Sophia Taylor
John Whitaker Taylor	May 15, 1858	Salt Lake City		Sophia Taylor
Helen Whitaker Taylor	March 21, 1860	Salt Lake City	April 10, 1870	Sophia Taylor
Moses Whitaker Taylor	March 9, 1862	Salt Lake City		Sophia Taylor
Frederick Whitaker Taylor	July 18, 1866	Salt Lake City		Sophia Taylor
Sophia Whitaker Taylor	July 14, 1849	Salt Lake City		Harriet Whitaker Taylor
William Whitaker Taylor	Sept. 11, 1853	Salt Lake City	Aug. 1, 1884	Harriet Whitaker Taylor
John Taylor	March 25, 1855	Salt Lake City	March 29, 1855	Harriet Whitaker Taylor
Ebenezer Young Taylor	Feb. 25, 1860	Salt Lake City		Margret Young Taylor
Frank Young Taylor	Nov. 4, 1861	Salt Lake City		Margret Young Taylor
Lenora Young Taylor	March 25, 1864	Salt Lake City		Margret Young Taylor
Robert Young Taylor	March 2, 1866	Salt Lake City		Margret Young Taylor
Maggie Young Taylor	March 15, 1870	Salt Lake City		Margret Young Taylor
Nephi Young Taylor	Oct. 25, 1872	Salt Lake City	Sept. 30, 1867	Margret Young Taylor
Mary Young Taylor	Dec. 6, 1875	Salt Lake City		Margret Young Taylor
Abraham Young Taylor	Dec. 12, 1878	Salt Lake City		Margret Young Taylor
Samuel Young Taylor	Nov. 20, 1881	Salt Lake City		Margret Young Taylor

Copied from the Life of John Taylor, written by B. H. Roberts.

published in *Journal of Discourses*, volume 6, pages 277-283, the same as it was published in the supplement to the *Star*. These two periodicals last named, were published in Europe; to the readers of these periodicals in Europe, Brigham Young is made to say, that polygamy, up to the 29th of August, 1852, had not been *practiced* by the *elders*; the supplement to the *Deseret News*, published in Salt Lake City, Utah, United States of America, make him say, That polygamy, up to the 29th of August, 1852, had not been *preached* by the *elders*. If the *Deseret News Extra*, published correctly the words spoken by Brigham Young upon that occasion, and the editor of the *Millennial Star*, copied what he published in the supplement to the *Star*, from the *Deseret News Extra*, Why this *disagreement*? In America, polygamy had not been *preached* by the *elders*, in Europe it had not been *practiced* by the *elders*. One has to understand the situation, to answer the question, i. e., *Why this disagreement?* correctly. Ever since the followers of Brigham Young reached the valleys of the mountains in Utah, in fact ever since they left Nauvoo, Illinois, and a short time before, many *elders* had been practicing polygamy secretly; but when their *elders* were far away from those who were *practicing* polygamy, and they were accused of believing, teaching, and practicing polygamy, they all denied it. Some who had not been with the church after the death of Joseph Smith, did not know that many of the *elders* and members were practicing it, were honest and sincere, when denying it. There were others of the *elders* who not only knew that it was practiced by many of the *elders*, but were actually living in polygamy *themselves*, and were knowingly, willfully, lying to the people, both in the church and those who were not members of their church. There in Utah, on August 29, 1852, Orson Pratt preached the first public discourse on polygamy, therefore, Brigham Young was correct if he stated upon that occasion, as published in *Deseret News Extra*, September 14, 1852, that "doctrine has not been *preached* by the *elders*, this people have believed in it for years." It would not have done for him to have said to that people in Salt Lake City who had gathered there from the regions round about, that, "that doctrine has not been *practiced* by the *elders*"; they would have known that he was lying to them; they could no longer keep it a secret there in the valleys of the mountains. Away from Utah, and especially in foreign countries, it was not certainly known that the Brighamites were *practicing* polygamy in Utah, by the people in and

out of their church, hence, the *elders* had been denying it up to the time it was publicly spoken, and published in their papers, therefore, when they did publish it in foreign countries they modified Mr. Young's statement to read, "Though that doctrine has not been practiced by the elders, this people have believed in it for years."

Polygamy was conceived in sin, and born in iniquity; it was wrapped in the swaddling cloth of falsehood, and has been kept alive on falsehood ever since.

"First Epistle of Orson Pratt.

"TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND
BRITISH PROVINCES—GREETING:

"*Dear Brethren*,—Having been appointed by the First Presidency, with the sanction of a Special Conference of the Church of Jesus Christ of Latter-day Saints, held in Great Salt Lake City on the 28th of August, 1852, to preside over the Saints throughout the United States and British Provinces in North America; in accordance therewith, I have left my family and my home in the peaceful vales of the mountains; and, after crossing the wild desert plains which intervene between the happy land of the Saints and the Gentile lands of strife and wickedness, I find myself within the field of my mission. That the Saints may more fully learn the nature of my mission among them I will insert the following:

"LETTER OF APPOINTMENT.

"This certifies that Professor Orson Pratt, of the University of Deseret, one of the Apostles of the Church of Jesus Christ of Latter-day Saints, is appointed by us, with the sanction of the Special Conference, convened in this city on the twenty-eighth day of August, A. D., One Thousand Eight Hundred and Fifty-two, to preside over the affairs of the Church throughout the United States and the British Provinces in North America; and also, to write and publish periodicals, pamphlets, books, &c., illustrative of the principles and doctrines of the Church. . . .

"Brother Orson Pratt is too well and favorably known to need any testimonial, further than his own presence and acquaintance, to secure the esteem and confidence of all among whom his lot may be cast. His acquirements and attainments are of the highest order; and possessing, as he eminently does, every requisite of an

honorable and high-minded gentleman, we take great pleasure in recommending him to the kindness and consideration of all good men.

"BRIGHAM YOUNG,

"HEBER C. KIMBALL,

"WILLARD RICHARDS,

"*Presidency of Said Church.*

"Signed and sealed at Great Salt Lake City, Utah Territory, September 13th, 1852."—*Seer*, vol. 1, p. 2.

"Prospectus of 'The Seer.'"

"The pages of *The Seer* will be mostly occupied with original matter, elucidating the doctrines of the Church of Jesus Christ of Latter-day Saints, as revealed in both ancient and modern Revelations. The Prophecies relating to the grand and remarkable events of the last days, will be carefully examined and unfolded. The doctrine of *Celestial Marriage or Marriage for all Eternity* as believed and practiced by the Saints in Utah Territory, will be clearly explained. . . .

"It is hoped that the President elect, the Hon. Members of Congress, the heads of the various departments of the National Government, the high-minded governors and legislative assemblies of the several States and Territories, the ministers of every religious denomination, and all the inhabitants of this great Republic, will patronize this periodical, that through the medium of our own writings they may be more correctly and fully informed in regard to the peculiar doctrines, views, practices, and expectations of the Saints who now flourish in the Mountain Territory, and who will eventually flourish over the whole earth. And we say to all nations, subscribe for *The Seer*, and we promise you a true and faithful description of all the principal features characterizing this great and last 'dispensation of the fullness of times.'—Orson Pratt, Editor, Washington City, D. C., December 21, 1852."—*Seer*, vol. 1, p. 1.

"So it is in this Church of Latter-day Saints: every man is strictly limited to one wife, unless the Lord, through the President and Prophet of the Church, gives a revelation permitting him to take more. Without such a revelation it would be sinful, according to the Book of Mormon, which this Church are required to obey. . . .

"Now in the early rise of this church, the Lord gave no command unto any of his servants authorizing them to take more than one wife, but on the contrary, said unto them that they should give

heed to that which was written in the Book of Mormon; therefore, they were under the strictest obligations to confine themselves to one wife, until a commandment came to the contrary, which the Lord did not see proper to give unto any of them, until about thirteen years after the first organization of the church. The church, therefore, are still restricted, by the severest penalties, to one wife, according to the Book of Mormon, unless in individual cases where the Lord shall, by revelation, direct otherwise."—O. Pratt, *Seer*, p. 31.

PRESIDENT BRIGHAM YOUNG

Dear Sir

Bro. James Hobson

the Bearer,

wishes to take to wife, Sister Elizabeth Bussey (Late Elizabeth Hayloch). Bro. Hobson has a family in England.

I can recommend him to be a good man, & worthy Brother.

Very Respectfully

Your obt. Servant

Go-ahead

A. H. Raleigh Bp.

19th Ward.

G. S. L. City Feb. 14th 1857

[The words "*Go-ahead*" in the above document were in red ink and constituted Brigham Young's indorsement of the bishop's request. That they did "*go-ahead*" goes without saying.]

"Thirteen years after the publication of the Book of Mormon, the same Prophet that translated the Book of Mormon received a revelation upon marriage, which commanded certain individuals in this church to take unto themselves a plurality of wives for time and all eternity, declaring that it is a righteous principle, and was practiced by inspired men in times of old."—Orson Pratt, sr., in *Journal of Discourses*, vol. 6, p. 362.

"But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to our prophet, seer, and revelator, Joseph Smith, on the 12th day of July, 1843, only about eleven months before he was martyred for the testimony of Jesus."—O. Pratt, in *Journal of Discourses*, vol. 1, p. 64.

"Well, but did you practice plurality of wives? Not at all, the principle was unknown in the church; it had not been revealed, and every man and woman in the church was rigidly, to all intents and purposes, strict monogamists. . . .

"In 1843 the law on celestial marriage was written, but not

published, and was known only to perhaps one or two hundred persons. It was written from the dictation of Joseph Smith, by Elder William Clayton, his private secretary, who is now in this city. This revelation was published in 1852, read to a general conference, and accepted as a portion of the faith of the church. Elder Orson Pratt went to Washington and there published a work called *The Seer*, in which this revelation was printed, and a series of articles showing forth the law of God in relation to marriage."—G. A. Smith, in *Journal of Discourses*, vol. 14, pp. 213, 214.

"But I wish to say to strangers that we were not persecuted because we believed in having many wives, for that principle was not known to our persecutors until we came to these mountains, although the revelation was received by Joseph Smith and written a year before his death."—Brigham Young, in *Journal of Discourses*, vol. 14, p. 119.

"A prevalent idea has been that this prejudice against us owes its origin and continuation to our belief in a plurality of wives; but when it is recollected that the mobbings, drivings, and expulsion from cities, counties and States which we have endured, and our exodus to these mountains all took place before the revelation of that doctrine was publicly known, it will be seen at once that our belief in it has not been the cause of persecution. . . .

"This is the view which I take of this matter. Instead of our being left to the power of our persecutors to a greater extent since its revelation and practice, we have had greater freedom and security, and have been blessed as we never were before. It was not on account of our belief in this that we have been hated. Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to the death previous to the church having any knowledge of this doctrine."—George Q. Cannon, in *Journal of Discourses*, vol. 14, pp. 165, 166.

H. B. Clawson says of the time they were driven from Nauvoo: "Polygamy at that time was unknown among those of the Mormon faith. . . . The doctrine of polygamy was not promulgated until they got to Salt Lake; not, in fact, until some little time after they arrived there."—See *Salt Lake Herald*, February 9, 1882; *True Succession*, by H. C. Smith, p. 129.

"As to our institutions, we know we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity, after we came here."—*Alta Californian*; Brigham Young, in an interview with United States Sena-

tor Trumbull, in 1869; True Succession in Church Presidency, by Heman C. Smith, p. 129.

"The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime, it was in Bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mentioned this, is, because that the people who did know of the revelation, suppose it is not now in existence. . . .

"This revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not."—Brigham Young, in *Millennial Star*, supplement, vol. 15, p. 31; *Journal of Discourses*, vol. 6, p. 281.

"In April, 1867, Elder Jason W. Briggs sought and obtained an interview with Mrs. Emma Smith Bidamon. The following is part of that interview:

"J. W. BRIGGS. Mrs. Bidamon, have you seen the revelation on polygamy, published by Orson Pratt, in *The Seer*, in 1852?

"MRS. B. I have.

"J. W. B. Have you read it?

"MRS. B. I have read it, and heard it read. . . .

"J. W. B. Did you ever see any document of that kind, purporting to be a revelation, to authorize polygamy?

"MRS. B. No; I never did.

"J. W. B. Did Joseph Smith ever teach you the doctrine of polygamy, as being revealed to him, or as a correct and righteous principle?

"MRS. B. He never did.

"J. W. B. What about the statement of Brigham Young, that you burnt the original manuscript of that revelation?

"MRS. B. It is false in all its parts, *made out of whole cloth*, without any foundation in truth."—History of the Church, vol. 3, pp. 351, 352, credited to *The Messenger*, vol. 1, p. 23.

"Orson Pratt's Testimony.

"At a meeting held in Plano, Illinois, September 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage. He refuted the statement and belief of those present that Brigham Young was the author of that revelation; showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young

and the Twelve had returned from their missions in Europe, in 1841, but that Joseph actually received revelation upon that principle as early as 1831. He said, 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle.'—Andrew Jensen, *Church Historian*, in *Historical Record*, vol. 6, p. 230.

"No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole church, and through him obtains a revelation from God, as to whether it would be pleasing in his sight. If he is forbidden by revelation, that ends the matter: if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady, until he has obtained the approbation of her parents, provided they are living in Utah; if their consent can not be obtained, this also ends the matter. But if the parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuses these propositions, this also ends the matter; but if she accept, a day is generally set apart by the parties, for the marriage ceremony to be celebrated. It is necessary to state, that before any man takes the least step towards getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the 24th paragraph of the revelation, published in first number of '*The Seer*.'"—O. Pratt, in *The Seer*, p. 31.

"In the revelation on marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in heaven. The keys of authority are conferred by revelation, and by the holy anointing, upon the prophet, seer, and revelator of the church, who is the president over all the Saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained."—O. Pratt, in *The Seer*, p. 41.

"No uninspired man has authority from God to join together the male and female in the marriage covenant. . . . The power to

officiate in the ordinances of God has not been upon the earth since the great apostasy, until the present century."—O. Pratt, in *The Seer*, p. 47.

"But the question may be asked, Who is to decide upon the worthiness or unworthiness of the people? We answer, the same Being who always decided all matters of importance among his people. But is there not great danger of being deceived? Yes; there is very great danger, indeed, of being deceived, unless you believe in a God who gives revelation now as he did in ancient times. All the nations of the earth have always been deceived when they got so far from God that he would not speak to them; they are then left to follow their own imaginations, which are sure to deceive them. But when God speaks there is no chance of deception. His sheep know his voice and will follow him; hence it is not possible for the elect to be deceived; because they converse with God, and he never deceives anyone. If the people of Utah are the people of God, then there is no possible chance of their being deceived upon any subject of as great importance as that of the plurality of wives; for no man has a right to these blessings unless God shall give them to him through his servant the prophet. But, on the other hand, if the people of Utah have no prophet, then they are not the people of God, but are deceived like all the rest of Christendom who are without prophets. In the latter case, we would not be worthy of even one wife, much less a plurality. A people that have no prophets or inspired men among them, never were worthy of wives or children in any age of the world. Hence if the people of Utah can not inquire of God, and receive revelations from him, they are no more entitled to wives and children than apostate Christendom are. The righteousness or unrighteousness of having a plurality of wives, or even one wife, all hangs upon the simple question, Whether the people who presume to marry, are, or are not, the people of God? If they are not, they have no divine right to even one wife; if they are his people he has the undoubted right to show, through his prophet, how many wives, if any, each may have.

"But would it be right for the Latter-day Saints to marry a plurality of wives in any of the States, or Territories, or nations, where such practices are prohibited by the laws of man? We answer no: it would not be right for we are commanded to be subject to the powers that be."—O. Pratt, in *The Seer*, pp. 110, 111.

The foregoing is the constitutional law of polygamy as defined by Prof. Orson Pratt, one of the apostles of Brighamism, who

was sent to Washington City, District of Columbia, by the authority of the First Presidency, sanctioned by the church at a special conference in Great Salt Lake City, August 28, 29, 1852, to publish to the world the doctrine of *celestial marriage, or marriage for all eternity*.

The reader doubtless observed in reading the foregoing that the Brighamites have a patent on polygamy. All those who comply with the law, and we are informed by Mr. Pratt if we do not comply with the *celestial law*, that it would be adultery—a sin,—must go to Brigham Young, or the president of the church, and ask him for the right to marry a plural wife. “But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained.”—Page 41.

If this law is complied with, there is no chance of being deceived; “because they converse with God, and he never deceives anyone.”—Page 110.

“Ann Eliza Webb, daughter of Chauncey W. Webb, was born in Nauvoo, Illinois, about 1844. She married James L. Dee, April 10, 1863, with whom she had two children, was afterwards divorced from Mr. Dee, and was sealed to Brigham Young April 6, 1868.

“Becoming dissatisfied also with her second marriage, she entered suit against President Young in 1875. The case was finally settled and she was excommunicated from the church.”—Pictures and Biographies of Brigham Young and His Wives, p. 40.

“In answer to the complaint the defendant interposed as follows: He denied that the plaintiff was or ever had been his legal wife, though he admitted that on the 6th of April, 1868, he had married her as a plural wife according to the rites of the Church of Jesus Christ of Latter Day Saints, of which they were both members. He had been advised since their marriage, though he was not aware of it at the time, that the plaintiff had never been divorced from her former husband, James L. Dee, whom she wedded on the 10th of April, 1863. Consequently the said James L. Dee, who was living, was still her lawful husband.”—Whitney’s History, vol. 2, p. 758.

“DUPLICATE.

“*Know all persons by these presents:* That we the undersigned Joseph F. Smith and Levira A. Smith his Wife, (before her marriage to him Levira A. Smith,) do hereby mutually *Covenant, Promise and Agree* to DISSOLVE all the relations which have hitherto existed between us as HUSBAND AND WIFE, and

to keep ourselves SEPARATE and APART from each other, from this time forth.

"IN WITNESS WHEREOF, We have hereunto set our hands at Gt. Salt Lake City, Utah, this 10th day of June A. D. 1867.

"JOS. F. SMITH.

"LEVIRA A. SMITH.

"Signed in the presence of David O. Calder, B. N. Schettler."

Too bad that Brigham's god—the god of polygamy—deceived the prophet and gave him another man's wife, proving the people of Utah to be not the people of God.

"James E. Talmage, being duly sworn, was examined and testified [in part] as follows:

"MR. TALMAGE. The revelation [on celestial marriage] purports to be a declaration of the Lord through Joseph Smith—perhaps I should say to Joseph Smith—as to what is here called 'the new and everlasting covenant.' . . . Now, returning to the question and apologizing for this long introduction, I will take occasion to say there is no paragraph in that revelation which, to my mind, confirms the inference that it was ever intended to be mandatory except upon one man. . . .

"MR. WORTHINGTON. Doctor, you have used the expression here 'Holding the keys,' in connection with that revelation involving polygamy, when it was given to Joseph Smith, jr., that he was the only man who held the keys to that power. He only, at that time, or some person delegated by him, could make a plural marriage that would be valid according to the laws of the church. Am I right in that?

"MR. TALMAGE. Yes, sir.

"MR. WORTHINGTON. From that time on down to the time that President Woodruff issued this manifesto, which the church approved in conference assembled, the same principle obtained?

"MR. TALMAGE. Yes, sir.

"MR. WORTHINGTON. That a plural marriage could not be valid, according to the law of the church, only when celebrated by the president, or by somebody authorized by him to celebrate it. Is that right?

"MR. TALMAGE. That is strictly true."—Reed Smoot, pp. 29, 42, 43, 48.

Mr. Talmage agrees with Mr. Pratt, that the president holds the patent, and must issue the right to all others to take plural wives; that is the law of the Brighamite Church: to violate that law would be a sin—adultery.

“Celestial Marriage:

“A REVELATION ON THE PATRIARCHAL ORDER OF MATRIMONY, OR PLURALITY OF WIVES. GIVEN TO JOSEPH SMITH, THE SEER, IN NAUVOO, JULY 12, 1843.”

—*The Seer*, p. 7.

“Revelation on the eternity of the marriage covenant, including plurality of wives. Given THROUGH Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12, 1843.”—Utah edition of Doctrine and Covenants, 1876, section 132.

At the first, it was a revelation commanding but one man, every other man according to their own interpretation of the law, must wait likewise for a revelation, to be given through their president, commanding them to take a plural wife; given TO Joseph Smith. Later they changed it to read “Given THROUGH Joseph Smith,” that is to say that it was given to the church, through Joseph Smith; likewise binding upon all that Brigham, the president, would give his consent to go into it. I give the proof as follows:

“Polygamy, as a divine command, was publicly propounded as an existing part of Mormonism throughout America and Europe, from the pulpit and the press, and in Washington City itself, while Congress was in session, ten years before the Act was passed. All dissatisfied with polygamy had had over that period to leave the church; and, at the date of the enactment, no one was held in full fellowship who disavowed belief in the doctrine as a divine command. . . .

“The Mormons, as we have shown, were known to be irrevocably committed to polygamy, not only as a law of purity, but as connected with their hopes of eternal life itself.”—*Millennial Star*, vol. 28, pp. 98, 99; copied from the *Salt Lake Daily Telegraph*.

“The doctrine of plurality of wives, which we have found sanctioned and commanded in the Bible, and sustained by it, comes to us as a command in the revelation published at the commencement of this series of articles. That revelation says: ‘For all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned.’ While we will not stop to discuss the incorrect meaning generally received as conveyed in the word ‘damned,’ what we have quoted is enough to prove that the command there given is binding upon us, and that we can not cast it aside without abjuring our entire

faith.”—*Millennial Star*, vol. 28, p. 358; copied from the *Deseret News*.

“Some quietly listen to those who speak against the Lord’s servants, against his anointed, against the plurality of wives, and against almost every principle that God has revealed. Such persons have half a dozen devils with them all the time. You might as well deny ‘Mormonism,’ and turn away from it, as to oppose the plurality of wives. Let the Presidency of this church, and the Twelve Apostles, and all the authorities unite and say with one voice that they will oppose that doctrine, and the whole of them would be damned. What are you opposing it for? It is a principle that God has revealed for the salvation of the human family.”—H. C. Kimball, *Journal of Discourses*, vol. 5, pp. 203, 204.

“There is a great deal said about our plural marriage by the outside world, and sometimes it is referred to by the Latter-day Saints at home. I fancy sometimes that not only is the world without knowledge in relation to this principle, but many of those who profess to be Latter-day Saints are far from possessing a correct understanding of it.

“In the first place, it is a principle that savors of life unto life, or of death unto death; . . .

“I understand the law of celestial marriage to mean that every man in this church, who has the ability to obey and practice it in righteousness and will not, shall be damned, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. . . .

“This law is in force upon the inhabitants of Zion, and he that is qualified to obey it can not neglect or disregard it with impunity.”—Joseph F. Smith, *Journal of Discourses*, vol. 20, pp. 26-31.

Is it a fact that all men in the Brighamite Church, before taking a plural wife, or wives, went first to the president and asked him to inquire of the God of polygamy if it was his will that this man and woman, or women, giving their names, should be granted the right to be joined together in wedlock according to his holy order? And is it a further fact that all those who did enter into this “new and everlasting covenant” were commanded of their God by revelation through the several presidents of that church to take their wives and raise up a righteous seed unto him? Is it also true that every man who has taken a plural wife took the second step, i. e., consulted the parents of the young lady they had fallen in love with? And did they take the last step that was necessary

to fulfill the whole law, i. e., consult the feelings of their first wife, and obtain her consent?

"Brigham H. Roberts, being first duly sworn, was examined, and testified [in part] as follows: . . .

"MR. TAYLER. Where were you married to your third wife?

"MR. ROBERTS. In Salt Lake City.

"MR. TAYLER. By whom?

"MR. ROBERTS. By Daniel H. Wells.

"MR. TAYLER. Where?

"MR. TAYLER. I do not know that I can say just where. It was in a house on First street in Salt Lake City.

"MR. TAYLER. What time in the year?

"MR. ROBERTS. It was in the month of April.

"MR. TAYLER. Who were the witnesses to this marriage? . . .

"MR. ROBERTS. There were no witnesses.

"MR. TAYLER. Who was Daniel H. Wells? What was his position?

"MR. ROBERTS. Daniel H. Wells at that time was sustained as councilor to the apostles. He had been a councilor to President Brigham Young, and was continued in that capacity—that is, as a councilor to the twelve apostles, who were during an interim the presiding authorities of the church.

"MR. TAYLER. Now, your language is somewhat guarded in that respect, and no doubt it is in order to be accurate about it, and not for any other reason. Do you mean he was not what we now understand to be one of the councilors to the first president?

"MR. ROBERTS. No; he was not, because there was no first presidency in existence at that time. . . .

"MR. TAYLER. You say that you have no recollection of anybody being present at the ceremony?

"MR. ROBERTS. No, sir.

"MR. TAYLER. Was either of your other wives present?

"MR. ROBERTS. Neither of them.

"MR. TAYLER. In whose house was it?

"MR. ROBERTS. My recollection is that it was in the house of a son of Mr. Wells. . . .

"MR. TAYLER. Wilford Woodruff at that time of your marriage held what position?

"MR. ROBERTS. He was president of the church. Pardon me. I think he was. He may have been, however, president of the apostles. I can not recall that just now.

"MR. TAYLER. If he was not president of the church who was?

"MR. ROBERTS. No one, if he was not. . . .

"SENATOR OVERMAN. Was it necessary to get the consent of any of the authorities of the church to marry a plural wife?

"MR. ROBERTS. It was necessary to get those who were understood to hold the authority [the President] to perform the ceremony.

"SENATOR OVERMAN. Did your first wife or your second wife consent to your marrying the third wife?

"MR. ROBERTS. No, sir.

"SENATOR OVERMAN. Did they protest against it?

"MR. ROBERTS. I do not hear the question.

"SENATOR OVERMAN. Was there any protest on their part?

"MR. ROBERTS. No, sir.

"THE CHAIRMAN. Did they know of it at the time?

"MR. ROBERTS. Not at the time.

"MR. TAYLER. When did they learn of it?

"MR. ROBERTS. I can not answer that question.

"MR. TAYLER. I mean about when—how long afterwards?

"MR. ROBERTS. Two or three years afterwards, I think.

"MR. TAYLER. Did anybody know about it, so far as you know, until several years had elapsed?

"MR. ROBERTS. No, sir.

"SENATOR BEVERIDGE. How is that? I understand you to say, sir, that your marriage to your third wife was not known to any of your wives for three years.

"MR. ROBERTS. No, sir. I can not say when they knew it."—Reed Smoot Case, vol. 1, pp. 704-713.

There were two things that Mr. Roberts did know, one was that the president of the church knew nothing about it, and the other was that he never consulted his wives number one and two, and had their consent to this third marriage.

And there are some things that we know about it if what B. H. Roberts has sworn to is true, and their law governing plural marriage was correctly interpreted by Orson Pratt, as published in *The Seer*. One is, that B. H. Roberts has been living in *adultery*.

There are thousands who have, and are now living in Utah, who know that which is true in the case of Mr. Roberts is also true in the case of hundreds more of those men that went into polygamy.

Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith—those men who have presided over that

church know, that neither one of them ever received a revelation commanding any man to take a plural wife. That being true, all that went into polygamy, according to their own interpretation of their law, were living in *adultery*.

Mr. Pratt wrote, as published in *The Seer*, that "if the people of Utah have no prophet, then they are not the people of God, but are deceived like all the rest of Christendom who are without prophets. In the latter case, we would not be worthy of even one wife, much less a plurality."

"Joseph F. Smith, having duly affirmed, testified [in part] as follows:

"THE CHAIRMAN. I do not quite understand that—'when it is divine.' You have revelations, have you not?

"MR. SMITH. I have never pretended to nor do I profess to have received revelations, I never said I had a revelation except so far as God has shown to me that so-called Mormonism is God's divine truth; that is all."—*Idem*, p. 99.

"SENATOR DUBOIS. Have you received any individual revelations yourself, since you became president of the church under your own definition, even, of a revelation?

"MR. SMITH. I can not say that I have. . . .

"SENATOR DUBOIS. Then you do not know whether you have received any such revelation as you have described, or whether you have not?

"MR. SMITH. Well, I can say this: That if I live as I should in the line of my duties, I am susceptible, I think, of the impressions of the Spirit of the Lord upon my mind at any time, just as any good Methodist or any other good church member might be. And so far as that is concerned, I say yes; I have had impressions of the Spirit upon my mind very frequently, but they are not in the sense revelations."—Reed Smoot, vol. 1, pp. 483, 484.

Extract from a sermon by Joseph F. Smith in Tabernacle, Salt Lake City, Utah, March 19, 1905, as published in the *Tribune*, March 20, 1905:

"TESTIMONY IN WASHINGTON.

"With reference to revelation, it may be appropriate for me to say a few words while I am on my feet. In Washington I refused to say what my inquisitors wanted me to say in order to get me into a trap; that is, to say that God had given me a new revelation on some new law or precept which was to be included and

written in the laws of the church. Did you ever hear me deny that I had been guided by God? No, no man ever heard me say this." . . .

"INTERFERENCE WITH FREE SPEECH.

"We do not interfere with free speech. We give those we excommunicate more freedom. We let them go. I am not a free man. I have chosen to follow this course. The Lord bless and help you to help each other to be pure and unspotted from the world. Do good and no evil, and do according to what we have espoused, called 'Mormonism,' is my prayer in the name of Jesus Christ. Amen."

It has been said: "that an honest confession is good for the soul." But what about the people in Utah over which Mr. Smith presides, and is sustained by them as a prophet, seer, and revelator? Mr. Pratt has said: "if the people of Utah have no prophet, then they are not the people of God." It only takes two confessions, one each by two of their leading men—self-styled prophets—to inform the people in and out of their church that they have been deceiving their followers.

The claim that is made by the Brighamites is, that for God to raise up a righteous seed unto him, he must choose righteous men and women to enter into this relation; therefore he would necessarily have to have a prophet through whom he would make known his will to the people whom he would choose to engage in the practice of this "holy order." It is further claimed by them that Joseph Smith, jr., was chosen to lead out in this practice, and that God gave him no less than twenty-seven wives, to raise up a righteous seed unto the Lord. But there was not one child born to him by any woman except his legal wife, Emma Smith. She gave birth to children along till the death of her husband. Here, again, the god of polygamy is exposed to ridicule; think of a god, a prophet, and twenty-seven women, entering into a combine to raise up a righteous seed unto the Lord, and no children born in polygamy. There surely is something wrong about Joseph Smith having twenty-seven wives. I will examine the testimony of some of them.

Eliza R. Snow, being one of the women that testifies that she was married to Joseph Smith in polygamy, I will examine her testimony first.

"Here, the Relief Society was organized by Joseph, March, 1842, and Sister Eliza was chosen for secretary.' There are now

three hundred branches of the Relief Society. 'Eliza [Snow.—J. D. S.] was at this time the wife of the prophet.'—*Representative Women of Deseret*, p. 2.

"Eliza Roxey Snow, married to the Prophet June 29, 1842, Pres. Brigham Young officiating."—*Historical Record*, vol. 6, p. 233.

If Eliza R. Snow was the wife of Joseph Smith in March, 1842, why did she marry him again on the 29th of June of the same year? If she was the wife of Joseph Smith in March, and married to him again in June, why did she sign her name, as secretary of the Ladies' Relief Society, to a certificate along with a number of her sisters of that society, which certificate was published in the *Times and Seasons* for October 1, 1842, stating that she knew of "no system of marriage being practiced in the Church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants"? This certificate, with the names attached, is to be found elsewhere in this work. The section referred to in the Doctrine and Covenants is quite explicit on the question of marriage; we give here a few lines of same: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives."

"Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again."—Doctrine and Covenants 111:2, 4; in Utah edition it has been taken out. If Eliza R. Snow was the plural wife of Joseph Smith October, 1842, she is on record as having deliberately and willfully lied. So much for her testimony.

Testimony of Zina D. Huntington.

"Sister Zina was married in Nauvoo, and had two sons, but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet for time and eternity, after the order of the new and everlasting covenant."—*Representative Women of Deseret*, p. 12.

"Sister Zina was married to Henry Jacobs in Nauvoo, and had two sons, but this not proving a happy union she subsequently separated from her husband. Joseph Smith taught her the prin-

ciple of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet Joseph for time and eternity, October 27, 1841, her brother Dimick Huntington officiating."—*Pictures and Biographies of Brigham Young and His Wives*, p. 32.

In *Historical Record*, vol. 6, page 233, we read the following:

"Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet October 27, 1841, Dimick B. Huntington officiating."

"The first house was built in Nauvoo, June 11, 1839. Zina D. Huntington was married to Henry Jacobs in Nauvoo; hence, after June, 1839. She had two sons by her husband, Mr. Jacobs; *after* which, this union between Zina D. and Mr. Jacobs was discovered to be an unhappy one, and she therefore 'separated from her husband.' She, now, being a poor, lone grace-widow, the Brighamites declare that Joseph then taught her polygamy, and on the 27th of October, 1841, she was married to the Prophet. This has been a sweet morsel to roll under the tongues of those whose determination and iniquity have been taxed to their utmost tension to fasten polygamy upon Joseph Smith as its author. Who, but a determined enthusiast, is so blind as not to be able to see the absurdity in the idea of Miss Huntington marrying Mr. Jacobs in Nauvoo, after which she bears him two children—and no intimation given anywhere as to their having been twins—then separating from her husband, after which she is taught the doctrine of polygamy, and marries again, all within two years and four months from the time the first house is built in Nauvoo? To believe such a story is a little too large a stretch of the imagination, and taxes our credulity beyond its flexibility. But methinks some one might say: 'It is not impossible, hence may be true.' We, therefore, proceed to make it plain; and in searching the record of Hancock County, Illinois, we find in Book A, page 40, that Henry B. Jacobs and Zina D. Huntington were married in Nauvoo, March 7, 1841, by John C. Bennett, then mayor of Nauvoo. This shows her marriage to Henry B. Jacobs to be only seven months and twenty days before it is claimed she was married to Joseph Smith as his plural wife. Now notice; Married to Jacobs March 7, 1841; bears him two children; then separates from him and becomes converted to the principle of marriage for eternity, and marries Joseph Smith October 27, 1841,—all this in seven months and twenty days! Who now will dare to credit her story?"—Willard J. Smith, in *Joseph Smith; Who Was He?* pp. 82, 83.

"HYMENIAL.

"MARRIED.—In this city, Nauvoo, March 7, 1844, by John C. Bennett, Mr. Henry B. Jacobs to Miss Zina D. Huntington."—*Times and Seasons*, vol. 2, p. 374.

The following is a statement of Zina D. Huntington and E. W. Tullidge:

"On the banks of the Chariton (1846) an incident occurred ever eventful in the life of the woman [Zina D. Huntington]. . . . 'We had traveled one morning about five miles when I called a halt in our march. There was but one person with me, Mother Lyman, the aunt of Geo. A. Smith, and there, on the banks of the Chariton, I was delivered of a fine son.'—*Women of Mormondom*, by E. W. Tullidge, p. 328.

Interview with Mrs. Zina D. Huntington Young, by J. W. Wight, October 1, 1896.

Question. You claim to have married Joseph Smith?

Answer. No, I do not claim any such thing. He married me. The Lord told him to take me and he did so.

Q. I believe you claim your brother officiated at the marriage?

A. He did at the first. When Brigham Young returned from England, he repeated the ceremony for time and eternity.

Q. Can you give us the date of that marriage with Joseph Smith?

A. No sir, I could not.

Q. Not even the year?

A. No, I do not remember, it was something too sacred to be talked about, it was more to me than life or death. I never breathed it for years. I will tell you the facts. I had dreams. I am no dreamer but I had dreams that I could not account for. I know this is the work of the Lord; it was revealed to me even when young. Things were presented to my mind that I could not account for. When Joseph Smith revealed this order, I knew what it meant: the Lord was preparing my mind to receive it.

Q. You say Brigham Young repeated the ceremony after his return from England?

A. Yes sir.

Q. Who first approached you with the subject of plural marriage?

A. I was about to say that is none of your business.

Q. Now, you will understand, Mrs. Young, that any question

you may deem improper, you are at perfect liberty, so far as I am concerned, to refuse to answer.

A. All right. Thank you.

Q. You will remember that you have granted this interview and I am in your house.

A. Yes.

Q. I believe you married a man by the name of Henry Jacobs, did you not?

A. Yes, sir.

Q. Can you give the date of that marriage?

A. No, sir.

Q. You had a license, I presume, from the State of Illinois?

A. I do not know. I knew nothing about licenses.

Q. Can you tell me where you married Mr. Jacobs: that is, in Nauvoo or where?

A. I can hardly tell you. I do not see what this has to do with my marriage with Joseph Smith.

Q. Can you tell me when you were married to Mr. Jacobs?

A. That is no matter.

Q. Can you tell me how many children were born to Mr. Jacobs?

A. I had two sons, both noble boys.

Q. Do you remember the dates of their birth?

A. That is no matter.

Q. Is it not a fact that one of those boys was born after you left Nauvoo; was he not born on the Chariton River?

A. Yes, on the Chariton River; that is the reason he was called Chariton.

Q. Then it is a fact that it was as late as the year 1846 or 1847 this boy Chariton was born on the Chariton River?

A. Yes, sir.

Q. Then it is a fact, Mrs. Young, is it not, that you married Mr. Smith at the same time you were married to Mr. Jacobs?

A. What right have you to ask me such questions? I was sealed to Joseph Smith for eternity.

Q. Mrs. Young, you claim, I believe, that you were not married to him for time?

A. For eternity. I was married to Mr. Jacobs, but the marriage was unhappy, and we parted.

Q. You do not remember the time either—with regard to the day of the month or the year?

A. No, sir.

Q. Who were present when you were sealed to Joseph Smith?

A. My brother who is dead.

Q. That is, your brother, yourself, and Joseph Smith?

A. Yes, sir.

Q. Was it in Mr. Smith's house, or in his private office?

A. That is none of your concern.

Q. You refuse then to answer that?

A. Well anyway, I was in my proper place, at my home.

Q. You were living with your parents, were you?

A. That is none of your concern.

Q. I presume you are aware of the fact that it is claimed by your church that the marriage with Mr. Jacobs was not an agreeable one?

A. That is true.

Q. After your separation from Mr. Jacobs, whom did you marry?

A. I married my father, my mother died, and I went to keep house for my father.

Q. Do you know, Mrs. Young, that what you did in these matters was contrary to law?

A. There was no law for polygamy.

Q. Are you aware of the fact that at that time, that is, prior to the death of Joseph Smith, the law of Illinois was against the taking of more than one wife?

A. I do not know.

Q. Do you object to telling the date as to your marriage with Mr. Young?

A. I do not remember the date.

Q. Did you hear the question of plural marriage discussed either privately or publicly, prior to your having been sealed to Joseph Smith?

A. No, we hardly dared speak of it, the very walls had ears. We spoke of it only in whispers.

Q. How then, could you have been sealed to Joseph Smith without first having heard the doctrine of plural marriage?

A. Joseph Smith sent my brother Dimick to explain it to me.

Q. It is a fact then, that you were never taught it by Joseph Smith himself?

A. My brother Dimick told me what Joseph Smith told him. I knew it was from the Lord, and I received it. Joseph did not come until afterwards.

Q. You mean by that then, that after your brother Dimick had returned to Joseph and given him the information that you had accepted such teaching, that Joseph then came to you, prior to

having been sealed, and taught you the doctrine of plural marriage?

A. I told you that the Lord had revealed to Joseph Smith that he was to marry me. I received it from Joseph through by brother Dimick.

Q. Who was present at the time that Joseph taught you the doctrine of sealing besides yourself and Joseph?

A. My brother Dimick.

Q. Were you sealed to Joseph on the occasion of this visit?

A. Yes, sir.

Q. It is a fact then, Mrs. Young, that Joseph was not married to you only in the sense of being sealed for eternity?

A. As his wife for time and eternity.

Q. Mrs. Young, you have answered that question in two ways; for time, and for time and eternity.

A. I meant for eternity.

Question to Mr. Penrose: Do you indorse the publication of the *Historical Record* by Andrew Jensen?

A. No, we do not indorse it, neither do we repudiate it.

Q. Do you indorse the affidavits made by these women?

A. I would have to read them to see whether I could indorse them or not.

Q. Mrs. Young, you have stated that you were married to Joseph Smith for time and eternity. Now, how could you marry Joseph Smith for time when at the same time you were married to Mr. Jacobs?

A. I do not wish to reply. I only know that this is the work of God upon the earth, and I know by testimony from God that Joseph Smith was a prophet.

Q. Now, Mrs. Young, you have testified that Joseph Smith was a prophet of God?

A. Yes, sir; I know by testimony that he was a prophet.

Q. Do you believe that Joseph Smith was a hypocrite?

A. No, sir, I do not.

Q. Do you believe that Joseph Smith was a deceiver?

A. No, sir, he was not.

Q. Could you say that on the 1st day of February, 1844, together with his brother Hyrum, over their signatures as presidents of the church they published to the world in the *Times and Seasons* a notice of one Hiram Brown, cutting him off the church for teaching polygamy and other false and corrupt doctrines?

A. I know nothing about it.

MR. PENROSE.: I have read that, I remember it distinctly.

Q. Are you aware that in the Doctrine and Covenants there was published an article on marriage?

A. I do not remember. What is your object in quizzing me like this?

MR. W. To establish the truth.

MRS. YOUNG: Mr. Wight, you are speaking on the most sacred experiences of my life.

MR. WIGHT: Mrs. Young, you are at perfect liberty at any time you may desire, to bring this interview to a close.

MRS. YOUNG: I do not see why I should be questioned on these sacred matters.

MR. WIGHT: You do not wish to be interviewed further?

MRS. YOUNG: No, sir.

"This is to certify that this interview is a correct transcript from the original in Mr. Wight's possession."

[Signed]

"S. K. SORENSEN.

"TRENA M. SORENSEN."

"Q. Mrs. Young you claim, I believe, that you were not married to him for time?

"A. For eternity. I was married to Mr. Jacobs, but the marriage was unhappy and we parted. . . .

"Q. It is a fact then, Mrs. Young, that Joseph was not married to you only in the sense of being sealed for eternity?

"A. As his wife for time and eternity.

"Q. Mrs. Young, you have answered that question in two ways; for time, and for time and eternity.

"A. I meant for eternity.

"Q. Mr. Wight asks Mr. Penrose some questions: Do you indorse the publication of the *Historical Record* by Andrew Jensen?

"A. MR. PENROSE. No we do not indorse it, neither do we repudiate it.

"Q. Do you indorse the affidavits made by these women?

"A. I would have to read them to see whether I could indorse them or not.

"Q. Mrs. Young, you have stated that you were married to Joseph Smith for time and eternity. Now, how could you marry Joseph Smith for time when at the same time you were married to Mr. Jacobs?

"A. I do not wish to reply. I only know that this is the work

of God upon the earth, and I know by testimony from God that Joseph Smith was a Prophet."

From the above we learn that Aunt Zina's second son was born on the Chariton River, in Iowa, in 1846, two years after the death of Joseph Smith, and went by the name of Chariton Jacobs. If her testimony proves anything, it proves she was living in polyandry, and Joseph Smith was living with another man's wife.

Testimony of Mrs. Mary E. Lightner.

*"SALT LAKE CITY, April 11, 1904.

"MRS. MARY LIGHTNER,

"132 Quince St.

"Minersville, Utah.

"*Dear Madam:*

"While preaching upon the street here I expressed a doubt as to the truth of the statement that Joseph Smith commonly known as Joseph the Seer was a polygamist. I was given your name as one of his plural wives, and requested to write you for your testimony in the case, hence I take the liberty of addressing you. We intend no impertinence and trust that you will not think us of that nature. That we may be set right if we are wrong in our conclusions we ask you to kindly answer the following questions:

"1st. What is your age?

"2nd. How many times have you been married?

"3rd. What was your first husband's name and when were you married to him?

"4th. How long did you live with him and did you separate from him or did he die?

"5th. Do you claim to have been married to Joseph the Seer?

"6th. If so, what was the date of that marriage and where can record or certificate of it be found?

"7th. Was it a marriage for time or eternity, or for time and eternity?

"8th. Did you ever live with him as his wife or bear his name?

"9th. Were there children born to that union?

"10th. When were you married to Mr. Lightner, and how long did you live with him? Were there children born to him, and between what dates?

"Now, dear sister, please pardon any seeming impertinence and answer the above questions, for the truth's sake.

"Respectfully, yours, for the cause of Zion,

"A. M. CHASE.

"General missionary for Utah—of the Reorganization."

"MINERSVILLE, April 20, 1904.

*"MR. CHASE:

"*Dear Sir:*—Agreeable to your request I will endeavor to answer your letter written to me from Salt Lake City, April 11th. In answer to your first question I will state that I am eighty-six years of age the ninth of April (this month). I received the gospel in 1830, six months from its organization—and have been through all the persecutions that the church has passed through from the beginning. I was married to Mr. Lightner August 11, 1836, he has been dead 19 years. Joseph the Seer taught me the principle of plural marriage in Nauvoo. He said God gave him a commandment in 1834, to take other wives besides Emma, and I was the one he was commanded to take, though I was a thousand miles from him. Brigham Young had not been in the church long enough to broach such a thing to Joseph, for I talked with him about it. After a long time of prayer and supplication to my heavenly Father for a witness of the truth I went forward and was sealed to him for time and all eternity, and I believe Emma knew it, for she gave him Bishop Partridge's two daughters for his wives and they lived in the house with her. I was sealed to him the fore part of February, 1842. We left Nauvoo shortly after. It is the truth that he had a number of wives, namely Eliza R. Snow, Zina H. Young, and Louisa Beeman, Sarah Ann Whitney. All these are dead now—I know these were his wives for I talked with them all.

"Emma knew all about it, for she wrote to me to know why I left the Smith family and came to Utah. I don't know about his having children, but I heard of three that he was the father of. I have told you the truth, as I expect to answer it at the bar of God, and I marvel that Joseph's son Joseph should so persistently deny that his father taught polygamy, for he *did*, and God is my witness. I would ask you one question. Jesus said to his disciples, 'The servant is not greater than his master, if they have persecuted *me*, they will also persecute *you*.'

"Have the Josephite church ever been persecuted, their elders whipped, tarred and feathered, or shot down in cold blood? Has he been dragged from his bed at midnight? and been imprisoned many times?

"Facts show what is right. If I could talk with you I would tell you many things to prove to you the truth of what I say. Joseph told me that he was afraid when the angel appeared to him and told him to take other wives. He hesitated, and the

angel appeared to him the third time with a drawn sword in his hand and threatened his life if he did not fulfill the commandment. He further said that he must seal this testimony with his blood. Hyrum also had other wives. This is my testimony, and it will meet you at the judgment seat of Christ.

"MARY E. LIGHTNER.

"It is hard for me to write. I am nervous."

Mrs. Lightner's testimony that will meet Mr. Chase at the judgment seat of Christ is, that she married Mr. Lightner in 1836; in 1842 she was sealed to Joseph Smith for "time and all eternity"; she lived with Mr. Lightner until the time of his death, 1885; (there are plenty of people who live in Minersville and other places in Utah that are acquainted with this woman and her husband, Mr. Lightner, who can testify that Mr. and Mrs. Lightner lived together up to the time of Mr. Lightner's death, and raised up a family of children after they went to Utah). That being true, if Mrs. Lightner's testimony is true that she married Joseph Smith for "*time and all eternity*" six years after she was married to Mr. Lightner, and continued to live with Mr. Lightner until his death, which did not take place till 1885, then she was living with two men at the same time—polyandry.

"MINERSVILLE, UTAH, February 21, 1905.

"This is to certify that on or about the last of February, 1841, I, Mrs. Mary Elizabeth Rollins Lightner, was sealed to the Prophet Joseph Smith, as his plural wife, in an upper room of the Red Store, used as a Masonic hall, in Nauvoo, Illinois, Elder Brigham Young officiating at aforesaid sealing.

"MARY E. ROLLINS LIGHTNER.

"Signed in presence of Mary R. Rollins, J. E. Vanderwood, H. N. Hansen."

Brigham Young left England in April and reached Nauvoo in July. See Church Chronology.

Louisa Beman, it is claimed by the Brighamites, was a plural wife of Joseph Smith. *Historical Record*, vol. 6, page 233, we find the following:

"Louisa Beman, married to the Prophet April 5, 1841, Joseph B. Noble, officiating."

In looking over the history of Joseph Smith, as published by the Utah Church, in *Millennial Star*, vol. 21, page 75, we find that Louisa Beman was not a member of the church until the 11th day of May, 1843. The item is as follows:

"Thursday, [May, 1843, J. D. S.] 11th. At six a. m., baptized Louisa Beman, Sarah Alley, and others."

Is it reasonable to believe that Miss Beman would marry into polygamy two years before she was a member of the church?

"Eliza M. Partridge's Affidavit.

"TERRITORY OF UTAH, }
COUNTY OF MILLARD. } ss.

"Be it remembered that on the first day of July, A. D. 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath saith, that on the 11th day of May, 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said Church, . . . in the presence of Emma (Hale) Smith and Emily D. Partridge.

(Signed) "Eliza M. (P.) Lyman.

"Subscribed and sworn to by the said Eliza Maria Lyman, the day and year first above written.

(Seal) "Edward Partridge,
"Probate Judge."

"Emily Dow Partridge's Testimony.

"TERRITORY OF UTAH, }
COUNTY OF SALT LAKE. } ss.

"Be it remembered that on this the first day of May, A. D. 1869, personally appeared before me, Elias Smith, probate judge for said county, Emily Dow (P.) Young, who was by me sworn in due form of law, and upon her oath said, that on the 11th day of May, A. D. 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said Church, . . . in the presence of Emma (Hale) Smith, (now Emma Bidamon) and Eliza M. Partridge Smith, (now Eliza M. Lyman.)

(Signed) "EMILY D. P. YOUNG.

"Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

(Seal) "ELIAS SMITH, Probate Judge."

Extracts from William Clayton.

"Sister Young, in her autobiography, published in the *Woman's Exponent*, volume 14, page 38, says: 'The first intimation I had

from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives—Maria and Sarah Lawrence.”—*Historical Record*, vol. 6, p. 223.

“She [Eliza M. Partridge Lyman] was one of the first to receive the doctrine of celestial marriage, being taught that principle by the Prophet Joseph Smith, to whom she was married as a plural wife, March 8, 1843, by Apostle Heber C. Kimball. About two months later, on May 11, 1843, the marriage ceremony was repeated in the presence of Emma Smith, the Prophet's first wife, Elder James Adams officiating.”—*Historical Record*, vol. 6, p. 237.

“We had been there about a year when the principle of plural marriage was made known to us, and I [Emily Dow Partridge Young] was married to Joseph Smith on the 4th of March, 1843, Elder Heber C. Kimball performing the ceremony. My sister Eliza was also married to Joseph a few days later. This was done without the knowledge of Emma Smith. Two months afterwards she consented to give her husband two wives, provided he would give her the privilege of choosing them. She accordingly chose my sister Eliza and myself, and to save family trouble Brother Joseph thought it best to have another ceremony performed. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma's presence, she giving her free and full consent thereto.”—*Historical Record*, vol. 6, p. 240.

“Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.”—*Historical Record*, vol. 6, p. 226.

The above is a part of the sworn statements of William Clayton, on the 16th of February, 1847, in Salt Lake City. Mr. Clayton, in his testimony, says that he wrote the revelation on celestial marriage, when it was first given, July 12, 1843, sentence by sentence, as Joseph dictated it; and that Hyrum took it to read

to Emma Smith, Joseph's wife. On his return he reported that she was very bitter and full of resentment and anger. In the foregoing affidavits we are informed that Emma Smith was giving her husband plural wives, in May of the same year, two at a time, with her "free and full consent." If Emma *gave* Joseph Smith his plural wives, she, like Sarai of old, who *gave* Hagar to Abram to wife, soon repented of it. You doubtless remember what Sarai said to Abram: "My wrong be upon thee." Sarai never denied that she *gave* Abram all the plural wife he ever had, and confessed that she did wrong. But what about Emma Smith *giving* her husband plural wives? What is her testimony? The testimony of these women we have inserted in the above are the testimonies, everyone of them, of women who were or had been the plural wives of polygamists in the Brighamite Church. If Emma *gave* her husband his wives, perhaps that is the reason they were all *barren*. Surely, if God had *given* them to him, they would have borne him children, since that was the purpose, the Brighamites say, to raise up a righteous seed unto the Lord. Perhaps Emma did not want the children of these plural wives to go round "*mocking*" her children.

Emma Smith denies that she ever saw the pretended revelation that Mr. Clayton says he wrote, and that Hyrum had taken out of the office to read to Sr. Emma. No such document was ever brought into her presence by Hyrum Smith.

"J. W. BRIGGS. Mrs. Bidamon, have you seen the revelation on polygamy, published by Orson Pratt, in *The Seer*, in 1852?

"MRS. BIDAMON. I have.

"J. W. B. Have you read it?

"MRS. B. I have read it, and heard it read. . . .

"J. W. B. Did you ever see any document of that kind, purporting to be a revelation, to authorize polygamy?

"MRS. B. No; I never did.

"J. W. B. Did Joseph Smith ever teach you the doctrine of polygamy, as being revealed to him, or as a correct and righteous principle?

"MRS. B. He never did.

"J. W. B. What about the statement of Brigham Young, that you burnt the original manuscript of that revelation?

"MRS. B. It is false in all its parts, *made out of whole cloth*, without any foundation in truth."—History of the Church, vol. 3, p. 352, credited to *The Messenger*, vol. 1, p. 23.

In *Historical Record*, published by the Utah Church, on pages

233, 234, the names of more than a dozen women are given whom they claim were married to Joseph Smith before July 12, 1834, the time given by them that the pretended revelation on polygamy was given. When this document was written, and dated, Joseph Smith is made therein to inquire of the Lord on July 12, 1843, concerning certain matters that he was ignorant about:

“Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.”—Utah edition (after 1876) Doctrine and Covenants 132:1, 2, 3.

The first paragraph in this purported revelation—blasphemous fraud, gives us to understand that Joseph Smith was inquiring of the Lord: “To know and understand wherein the Lord justified his servants Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, his servants, as touching the principle and doctrine of their having many wives and concubines.” The second paragraph informed Joseph that the “Lord thy God” was going to answer his inquiry. The third paragraph informs Joseph to make preparation—get ready to *receive* and *obey* the *instructions which the Lord was about to give unto him*. Every intelligent person who reads these three first paragraphs of this document, who knows nothing about Joseph Smith and his history, would come to the following conclusion: That Joseph Smith is in ignorance about the matter he is therein made to inquire about. The Lord is speaking to him, and is *about* to instruct him in the very matter he has been inquiring about; and tells him to prepare himself to *receive* and *obey*, the instructions which he is *about* to give him—something that Joseph had not received prior to the giving this revelation, July 12, 1843; something that Joseph had not *obeyed* up to this time, but the Lord wants him to now, *get ready* to *both receive* and *obey* the *instructions* he is *about* to give him. The remainder of this section, which is quite lengthy, the Brighamites claim is the light Joseph sought for, and the instructions that the Lord gave to him in answer to his prayer. Take notice, that Joseph Smith did not know and understand wherein the Lord

justified those men in having many wives and concubines; if he did know July 12, 1843, why seek the Lord at this time to be taught what he already knew? He had not *received instructions*, neither had he *obeyed the instructions* that are contained in this purported revelation; if he had *received these instructions before*, why *plead ignorant at that time*, and *make the inquiry*? And why does the Lord say to him, "*prepare thy heart to receive and obey the instructions which I am about to give you*"?

Who is prepared to believe the testimony of those polygamist women who testify that they commenced marrying to Joseph Smith as early as April 5, 1841, and at the time he received the instructions contained in that purported revelation, according to their testimony, he was married to more than a dozen of them; and at the same time believe that Joseph Smith asked the Lord the question this document says he asked, and the Lord was ignorant of what they say Joseph Smith was then doing, and had been doing for more than three years, and answers him by telling him to get ready to do the very things that these polygamists say now that he had been doing for more than three years? If you can believe all that subterfuge of lies, you would be in fine shape to have polygamy crammed down your throat by the Brighamites.

"Before the giving of that revelation in 1843 if a man married more wives than one who were living at the same time, he would have been cut off from the church. It would have been adultery under the laws of the church and under the laws of the State, too."—Lorenzo Snow, in *Abstract of Evidence*, p. 320.

Why didn't they cut Joseph Smith and those women that were marrying in polygamy before July 12, 1843, off from the church, for their adultery? Mr. Snow says it was a violation of both the laws of the State and the laws of the church, which were the laws of God.

Joseph and Hyrum Smith, on the information that one Hiram Brown was teaching in his preaching polygamy, and other false and corrupt doctrines, cut him off from the church therefor, almost one year after the Brighamites say Joseph Smith received the polygamous revelation, and only about four months before his death. (See *Times and Seasons*, vol. 5, p. 423.)

*"It is charged by the Respondents, as an echo of the Utah Church, that Joseph Smith, 'the Martyr,' secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence, and two of the women, to prove this fact. It perhaps would be uncharitable to say of these women that they have borne false

testimony as to their connection with Joseph Smith; but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were but sports in 'nest hiding.'"—Decision of John F. Philips, Judge in Temple Lot Case, page 25.

LESSON XIII.

Marriage.

"A. History of Section 132.

"1. Received by Joseph Smith.

"B. An analysis of Section 132.

"2. Introduction.

"3. Celestial marriage.

"4. Adultery.

"The keys of celestial marriage given to Joseph Smith. . . .

"1. Section 132, which is the great revelation on marriage, was first written from the Prophet's dictation on July 12, 1813, but, owing to the persecutions at that time was not published during the Prophet's lifetime. It was in 1852, five years after the arrival of the Saints in Utah, that the revelation was first printed.

"2. (Read verses 1-6.) This introduction is proof that the revelation came in answer to a request of the Prophet. It contains also a solemn warning that the doctrine to be revealed, which was instituted before the foundations of the world, must be obeyed or damnation will follow. . . .

"3. The doctrine of celestial marriage is one of the greatest principles revealed to the church. . . .

"4. In verse 20 is given the key whereby man may become as a god in power and majesty. Man's progression is inseparably connected with celestial marriage."—Young Men's Mutual Improvement Association's Manual, for 1906, 1907, pp. 92, 93, 94.

"The principle of plurality of wives never will be done away."—Heber C. Kimball, in *Journal of Discourses*, vol. 3, p. 125.

Extract from Apostle Lyman's speech, delivered at Logan, Utah, as given in the *Salt Lake Tribune*, October 31, 1910:

"Deceiving Women Must Stop.

"In giving the manifesto to the church, Pres. Wilford Woodruff presented the will of God. It was quite as binding on the church as any written revelation, and we are bound by it. It is as if God said it himself. Some of our brethren who are not satisfied with the manifesto, have gone outside of and over the law, and they

have offended God in doing so. In the manifesto, President Woodruff notified the Saints that they need not go into celestial marriage any longer: but on the 6th day of April, 1904, that notification was made the law of the church. It was prohibitory. There is not a man on the earth to-day possessing the authority to perform plural marriages. We want everyone of you to clearly understand that, the sisters in particular. It is unrighteous and unlawful now. We doubted the constitutionality of the laws, but they have been tested and sustained in the courts, and we must obey them. What reasons God had for taking from the earth this principle of plural marriage I am not prepared to say. In ancient days he gave it to his servants and then took it away again. Nevertheless it is the true order of marriage. It has been so from the very beginning, and will be so through all eternity. We don't want our women deceived and cheated any longer as they have been. This skulduggery must cease. No man has the authority to marry another to a plural wife, though some of them thought they had. We want you brethren and sisters to behave yourselves in the future. We want mothers to acquaint their daughters with this fact, and some others of you to tell the widows about it. Some of the brethren have done a lot of mischief in this line. Some men and women have got into the fashion of having visions and dreams about this, but let me assure you that all such manifestations come from the Devil, for when God wants to speak to his people here, he will do it through Joseph F. Smith."

Emma Smith an Honorable Woman.

"*Mormonism*.—The Springfield (Illinois) correspondent of the *Saint Louis Republic* says: 'It is mentioned here that Wood, who acted as one of Joe Smith's counsel at the time of his death, is endeavoring to prevail on the "prophet's" wife to make a full exposure of Mormonism, and to allow him to publish it, and that she has about consented so to do.'

"We clip the above out of the *Washington Globe*, and are not surprised to find it there; but we must admit that the desire of many people to swallow '*expositions of Mormonism*' greatly exceeds the virtue and honesty of the age. . . .

"Suppose we say a word concerning the '*prophet's wife*,' Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with Mother Earth! Mrs. Smith is an honorable woman,

and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth expose of Mormonism, 'as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady, could be coaxed into a fame of *disgrace* like the above, is as cruel and bloody as the assassination of her husband at Carthage."—John Taylor, in *Times and Seasons*, vol. 6. p. 776, January 15, 1845.

"Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called."—Doctrine and Covenants 24:1; Utah edition, 25:1, 2, 3.

"Hence it is not possible for the elect to be deceived."—O. Pratt, in *Seer*, p. 110.

All matter that was written and published in *The Seer* by Orson Pratt, that was ever repudiated and suppressed therefrom, by the Presidency and the Quorum of Twelve, as published in the *Deseret News* on the 23d of August, 1865, is paragraph 22 on pages 24, 25; paragraphs 95, 96, 97, on page 117. (Copied from *Deseret News* for August 23, 1865.)

Inspired Translation of the Scriptures.

"I completed the translation and receiving of the New Testament, on the 2d of February, 1833, and sealed it up, no more to be opened till it arrived in Zion."—Joseph Smith, in *Times and Seasons*, vol. 5, p. 723; also *Millennial Star*, vol. 14, p. 361.

"It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together; in a volume by itself; and the New Testament and the Book of Mormon will be printed together."—Joseph Smith, in *Times and Seasons*, vol. 5, p. 754; *Millennial Star*, vol. 14, p. 422.

"We [Joseph Smith and Sidney Rigdon] this day finished the translating of the Scriptures, for which we returned gratitude to our heavenly Father, and sat immediately down to answer your letters."—Joseph Smith, in *Times and Seasons*, vol. 6, p. 802, July 2, 1833.

Sidney Rigdon on the same page of *Times and Seasons*:

"Having finished the translation of the Bible, a few hours since, and needing some recreation," etc.—Also *Millennial Star*, vol. 14, pp. 451, 452.

"Connected with the building up of the kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, Hymn book, and the New Translation of Scriptures."—First Presidency, in *Times and Seasons*, vol. 1, p. 179, September, 1840.

"This regulation is necessary, to give the Trustee and Recorder time to arrange the Book of Mormon, New Translation of the Bible, Hymn book, and Doctrine and Covenants for the press."—W. Richards, in *Times and Seasons*, vol. 3, p. 667, January 12, 1842.

"So that his [Joseph Smith's] hands may be loosed and the temple go on, and other works be done, such as the New Translation of the Bible, and the record of Father Abraham published to the world."—B. Young, president, and W. Richards, clerk of the Quorum of the Twelve, in *Times and Seasons*, vol. 3, p. 715, February 21, 1842.

"Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people."—Doctrine and Covenants 42:15; Utah edition, 42:56-58.

Hardly Fair.

"There is a disposition upon the part of some to throw discredit upon the work done by the Reorganization by charging that it has been done dishonestly.

"One notable instance of this disposition is in regard to the *Holy Scriptures*, which was published by the Reorganized Church, from records left by the Seer at his death in the hands of his wife, Emma.

"In order to escape the consequences incident to the fact that the Reorganized Church became the custodian of the manuscript made by the Seer, and was permitted to publish the work done by him, and thus put these Scriptures into the hands of the faithful ministry who had been called to the gospel work under the angel's message; and to rid themselves of the censure of the revelations in which promises and commandments concerning these Scriptures were made and given to the church, these men charged

that the work of the committee was not faithfully done; that changes and corrections were made by this committee by which the text and sense of what the Seer had left on record was changed and vitiated to serve their own views and notions.

"The committee appointed to be attendant upon the publication of the manuscripts consisted of Joseph Smith, the son of Joseph, the Seer, the man who did the work, Israel L. Rogers, one of the members of the church in the days of the Seer, and Ebenezer Robinson, also one of the old time Saints and one who was connected with the work of printing both at Kirtland and Nauvoo. The manuscripts were placed in the hands of William Marks, I. L. Rogers, and W. W. Blair, by Emma, the widow of the Prophet Joseph Smith, in trust for the purposes of publication. Israel L. Rogers was a member of both committees, the one to receive the manuscripts, and the one to publish.

"William Marks, I. L. Rogers, W. W. Blair, and Ebenezer Robinson are now gone to the other side, but Joseph Smith, son of the Seer, yet remains in the flesh.

"In the preface to the Holy Scriptures; the publishing committee made the statement that they had given the work of the Seer to the church as it had been given to them. And now I, the surviving member of the committee, on behalf of myself and those of the committee now dead, and on behalf of the eldership and members of the Reorganized Church, state solemnly, that we did the work faithfully and did not alter, change, nor amend such work; and whoever charges to the contrary grossly misrepresents us and says not the truth."—Joseph Smith, in *Saints' Herald*, vol. 48, no. 27, p. 534, July 3, 1901.

Polygamy Since the Giving of the Manifesto in 1890.

"MR. STEAD'S DENIAL.

"An astonishing feature of the opposition to polygamy and proselyting (as alleged), for polygamous communities, that has stirred England to its depths, is the attitude of Mr. William T. Stead, who opposes the crusade and declares there is nothing upon which to found it. Mr. Stead is quoted in the dispatches as saying:

"What is all this anti-Mormonism row about? It is all about a lie. It is an outrage on religious liberty. The lie at the bottom of the raging hurrah is to the effect that the Mormons are advertising and practicing polygamy. Not one of the anti-Mormon crusaders has ever been able to produce any evidence of it at any

time or at any place within the King's dominions, nor has any Mormon apostle, elder or missionary ever appealed publicly or privately to any one of the King's subjects, male or female, to enter into polygamous relations with anybody here or in Utah or anywhere else. The whole yarn is as monstrous a fiction as were the lies of Titus Oates.'

"Mr. Stead is a great leader of English thought. He has always been credited with knowing something about any matter which he discusses. In this case, however, he talks precisely as a Mormon missionary might talk on the question of polygamy, or as a hired advocate would do. So far as the English crusade may be an attack on religious liberty, of course Mr. Stead is right in opposing it. But where he undertakes to say that there is no revival of polygamy and no new polygamous relations formed in England or Utah, he is evidently, to use a slang phrase, 'talking through his hat.' He simply does not know what he is talking about, so far as Utah is concerned. The question as to England may safely be left to the English authorities. The *Tribune* has not undertaken to show any new polygamous cases in England, but we have shown beyond the slightest question a very extensive revival of polygamy in Utah and in the Mormon communities contiguous to and branching off from Utah. We have given the names and circumstances of upwards of two hundred and thirty cases, not one of which has even so much as been denied. We have heard of a vast number of other cases, but on investigation were unable to satisfy ourselves that the guilt was proved. We have no doubt, however, that there have been many times more cases than we have printed, because, in view of the dense secrecy in which all this lechery is now surrounded, it is extremely difficult to get the facts. It is a low estimate to say that where we have secured the facts in one case, there are at least four cases that we have not found. There may, in fact, be a good deal more than this."—Editor *Salt Lake Tribune* for April 30, 1911.

"MR. ROOSEVELT'S LETTER TO MR. RUSSELL.

"NEW YORK, February 17, 1911.

"MY DEAR MR. RUSSELL:

... "And I may add that every Mormon with whom I spoke assured me that since the public renunciation of polygamy, the law had been observed in this respect, just as in others, and no one of them ever so much as hinted to me any desire to plead on behalf of any possible offender of the type. I am, of course,

speaking of marriages entered into since the church pronouncement in question. If it were ever shown to be true that such marriages have been entered into, I should even more strenuously than hitherto urge giving the Federal Government power to deal effectively with polygamy.

"As for the case of Senator Smoot himself, he came to me of his own accord, and not only assured me that he was not a polygamist, but, I may add, assured me that he had never had any relations with any woman excepting his own wife; and I may also add that it was the universal testimony of all who knew anything of his domestic life that it was exemplary in every way. He also assured me that he had always done everything he could to have the law about polygamy absolutely obeyed, and most strongly upheld the position that the church had taken in its public renunciation of polygamy, and that he would act as quickly against any Mormon who nowadays made a plural marriage as against a Gentile who committed bigamy.

. . . "Now a word to the Mormon people themselves. If the accusations made against the Mormons are as false as the accusations upon which I have touched above, there is no need of my saying anything. But let me most earnestly insist on the vital need, if there is the slightest truth in any of these accusations, of the Mormon people themselves acting with prompt thoroughness in the matter. Any effort, openly or covertly, to reintroduce polygamy in the Mormon Church would merely mean that that church had set its face toward destruction. The people of the United States will not tolerate polygamy; and if it were found that, with the sanction and approval or connivance of the Mormon Church people, polygamous marriages are now being entered into among Mormons, or if entered into are treated on any other footing than bigamous marriages are treated everywhere in the country, then the United States Government would unquestionably itself in the end take control of the whole question of polygamy, and there could be but one outcome to the struggle. In such event, the Mormon Church would be doomed, and if there be any Mormons who advocate in any shape or way disobedience to, or canceling of, or the evading of, the manifesto forbidding all further plural marriages, that Mormon is doing his best to secure the destruction of the church. Those Mormons, on the other hand, who occupy the position you uphold in your letter, and who insist that the Mormon Church shall turn its face toward the future, take a position which if generally taken will mean that the church will

be treated precisely on an equality with all other churches. The Mormon has the same right to his form of religious belief that the Jew and the Christian have to theirs; but, like the Jew and the Christian, he must not practice conduct which is in contravention of the law of the land. . . .

"If, on the other hand, the Mormon Church openly or secretly endeavors to introduce polygamy, then it has marked itself for destruction, and has become an ally of the forces of evil so potent as to oblige all decent citizens to join against it. The Mormons who realize this fact and stand as you do, and as I have every reason to believe Senator Smoot does, on these matters, are not only fighting for the best interests of the Mormon Church, but are performing well the highest duties of American citizenship.

"Very sincerely yours,

"THEODORE ROOSEVELT."

—*Collier's Weekly* for April 15, 1911.

"More than three hundred loyal enthusiastic Americans attended last night the third annual love feast of the American Party, held in the Knights of Columbus Hall.

"While the banquet was first on the program, and was enjoyed by all, it constituted only a minor feature of the evening, when contrasted with the significant utterances of the numerous speakers who plainly voiced their deepest convictions. The chief speaker of the evening was former Senator Frank J. Cannon, of Denver. Mr. Cannon said in part, as follows: "I come back to-night to sound with you the cry for the renewal of the faith. The church has seemed to yield a little. How? By hypocrisy. Do you believe Joseph F. Smith was sincere when he designated polygamous marriages as skulduggery?"

Voices—"No." . . .

"If Joseph Smith had kept his faith with the people J. M. Tanner had not taken seven plural wives. There is no flattery so pleasing to the king like following his semidivine example. . . .

"B. H. Roberts, in some respects the ablest man left in the church, arose timorously in the tabernacle and admitted that there had been certain offenses in the church, certain small offenses, which would be corrected in time. What was the result? Joseph F. Smith arose and declared that it did not lie in the mouth of man to criticise the prophet of God."—As reported in *Salt Lake Tribune* for April 30, 1911.

CHAPTER XIII.

Unwritten History Told.

As told by Frank J. Cannon, *Salt Lake Tribune*, September 22, 1906:

"I am going to tell you a chapter of Utah History which has never been put before the public before, and I am the last living witness to it. In 1884, after my first service in Washington, I came back to Utah and I said to him who sent me there—I may state that I was there as secretary to the delegate in Congress, the Hon. John T. Caine, and I had gone there at the same direction which had sent him there, the direction which we who were Mormons accepted at that time. While I was in New York the telegraphic instruction came for me to go to Washington. After the session was ended I came back, and to the courteous and dignified gentleman who stood at the head of the church in those days, John Taylor, I said, 'President Taylor, you must give up polygamy. The Nation will not always endure it.' And impatiently and with that splendid arrogance which set so well upon him, he set me aside and said: 'That is in the hands of God.' Many of you know exactly what that meant to me and many of you don't know.

"Six years later I received from the then President of the Mormon Church, gentle Wilford Woodruff, the authority to say to the leading men of this Nation at Washington that if they would save us from the pending bill to take our franchise there would be a complete inhibition of polygamy.

"In the summer of 1890 I went to Washington, taking that pledge with me, not openly, there were two or three prominent men of the church. The bill had passed the committee of one house and was on the calendar of the other house and was about to be passed to the calendar.

"SAVED BY BLAINE.

"I went to James G. Blaine and gave him that promise, in the most solemn way made to me by the president of the church, that there would be an absolute inhibition of polygamy in Utah and never would we afflict the Nation, never more would we seem to be the unruly child. At last we all wanted to be Americans. We wanted to keep our franchise. We had come within the demands of the country. I went to Platte of Connecticut

and told him the same thing. To Struble of Iowa, to Cullom of Illinois and told them.

"Blaine put his arm around my shoulder and said: 'Tell your people to keep their word; they shall not be harmed this time, my boy.'

"And they saved us that time when the ax was just about to descend. They kept their word to us. How has the church kept its word to the Nation? I thank God for the American Party, for when I meet the men now that I then pledged in Washington, they will say, 'You kept your word of honor, even if the church did not.'

"While I have no aspersions to cast upon anyone dead, I will say for gentle Wilford Woodruff and for George Q. Cannon that they kept their word. . . .

"It is because I do not wish to see the rights of statehood denied to Utah, it is because I do not wish to see the rising generations compelled to struggle again with the Nation for the rights that belonged to all American citizens that I appeal for the success of the American Party in Utah. I ask any of you in this audience, be you Democrats or Republicans, Is it not a fact that if there were not an American Party watching the rights of the people here now, and if you would supinely submit to the direction of the church, polygamy would be restored here in Utah in all its former virulence?

"The cries from all over the auditorium of 'Yes; yes;' went up, and one voice was heard to say, 'No.' . . .

"I don't blame you for not wanting to stand up, for even the polygamists themselves can not stand up. Some of them have had to flee from their quorum, and that polygamist whose forty-third child's birth was feloniously certified could not stand up here in Utah. He had to go to some other country. I would have fought and shed the last drop of my blood in the old days for the people whom I love. I would willingly fight and shed my last drop of blood now for the people whom I love, but I am a better friend to them when I stand here crying out against the tyranny which crushes their faces into the dust than I would be in bowing my own neck to the yoke and kissing the hand of the tyrant."

"On September 26, 1890, President Wilford Woodruff, the official head of the Mormon Church, issued a manifesto in the words following:

"To whom it may concern:

"Press dispatches having been sent out for political purposes

from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, alleges that plural marriages are still being solemnized, and that forty or more such marriages have been contracted in Utah since last June, or during the past year; also that in public discourses the leaders of the church have taught, encouraged, and urged the continuance of the practice of polygamy, I therefore, as President of the Church of Jesus Christ of Latter Day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have, during that period, been solemnized in our temples or in any other place, in the Territory.

“One case has been reported in which the parties alleged that the marriage took place in the Endowment House, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony. Whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

“Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the church over which I preside to have them do likewise.

“There is nothing in my teaching to the church, or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy, and when any elder of the church has used language which appeared to convey any such teachings he has been promptly reprov'd. And now I publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.—Wilford Woodruff, President of the Church of Jesus Christ of Latter Day Saints.”—Reed Smoot, vol. 1, pp. 17, 18.

“In 1891 the president and apostle of the church prepared and presented to the President of the United States the following petition, accompanied by statements signed by Chief Justice Zane, Governor Arthur L. Thomas, and other non-Mormons, to the effect that to their full belief the petition was sincere, and that if amnesty were granted good faith would be kept.

“THE PRESIDENT OF THE UNITED STATES:

“We, the First Presidency and Apostles of the Church of Jesus Christ of Latter-Day Saints, beg to respectfully represent to Your Excellency the following facts:

“We formerly taught to our people that polygamy or celestial marriage as commanded by God through Joseph Smith was right; that it was a necessity to man’s highest exaltation in the life to come.

“That doctrine was publicly promulgated by our president, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-Day Saints up to September, 1890. Our people are devout and sincere, and they accepted the doctrine, and many personally embraced and practiced polygamy.

“When the Government sought to stamp out the practice, our people, almost without exception, remained firm, for they, while having no desire to oppose the Government in anything, still felt that their lives and their honor as men was pledged to a vindication of their creed, and that their duty toward those whose lives were a part of their own was a paramount one, to fulfill which they had no right to count anything, not even their own lives, as standing in the way.

“Following this conviction hundreds endured arrest, trial, fine, and imprisonment, and the immeasurable sufferings borne by the faithful people no language can describe. That suffering in abated form still continues.

“More, the Government added disfranchisement to its other punishment for those who clung to their faith and fulfilled its covenants.

“According to our creed, the head of the church receives from time to time revelations for the religious guidance of his people. In September, 1890, the present head of the church in anguish and prayer cried to God for help for his flock, and received permission to advise the members of the Church of Jesus Christ of Latter-Day Saints that the law commanding polygamy was henceforth suspended.

“At the great semiannual conference, which was held a few days later, this was submitted to the people, numbering many thousands and representing every community of people in Utah, and was by them, in the most solemn manner, accepted as the future rule of their lives. They have since been faithful to the covenant made that day.

“At the late October conference, after a year had passed by,

the matter was once more submitted to the thousands of people gathered together, and they again in the most potential manner ratified the solemn covenant.

"This being the true situation, and believing that the object of the Government was simply the vindication of its own authority and to compel obedience as to its laws, and that it takes no pleasure in persecution, we respectfully pray that full amnesty may be extended to all who are under disabilities because of the operation of the so-called Edmunds-Tucker law.

"Our people are scattered, homes are made desolate, many are still imprisoned, others are banished or in hiding. Our hearts bleed for these. In the past they followed our counsels, and while they are thus afflicted our souls are in sackcloth and ashes.

"We believe that there is nowhere in the Union a more loyal people than the Latter-Day Saints. They know no other country except this. They expect to live and die on this soil.

"When the men of the South who were in rebellion against the Government in 1865 threw down their arms and asked for recognition along the old lines of citizenship, the Government hastened to grant their prayer.

"To be at peace with the Government and in harmony with their fellow-citizens who are not of their faith, and to share in the confidence of the Government and people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle.

"Have they not the right to ask for such clemency as comes when the claims of both law and justice have been fully liquidated?

"As shepherds of a patient and suffering people we ask amnesty for them and pledge our faith and honor for their future.

"And your petitioners will ever pray.—Reed Smoot Case, vol. 1, pp. 18, 19.

"SALT LAKE CITY, December, 1891."

"Amnesty Proclamation.

"WASHINGTON, D. C., January 4, 1893.

"Whereas Congress by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereof, defined the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States, and prescribed a penalty for such crimes; and

"Whereas on or about the 6th day of October, 1890, the Church of the Latter-Day Saints, commonly known as the 'Mormon

Church,' through its president, issued a manifesto proclaiming the purpose of said church no longer to sanction the practice of polygamous marriages, and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject-matter; and

"Whereas it is represented that since the date of said declaration the members and adherents of said church have generally obeyed said laws, and have abstained from plural marriages and polygamous cohabitation; and

"Whereas by a petition dated December 19, 1891, the officials of said church, pledging the membership thereof to a faithful obedience to the laws against plural marriage and unlawful cohabitation have applied to me to grant amnesty for past offenses against said laws, which request a very large number of influential non-Mormons residing in the Territories have also strongly urged; and

"Whereas the Utah Commission, in their report bearing date September 15, 1892, recommend that said petition be granted, and said amnesty proclaimed under proper conditions as to the future observance of the law, with a view to the encouragement of those now disposed to become law-abiding citizens; and

"Whereas during the past two years such amnesty has been granted individual applicants in a very large number of cases, conditioned upon the faithful observance of the laws of the United States against unlawful cohabitation, and there are now pending many more such applications:

"Now, therefore, I, Benjamin Harrison, President of the United States, by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all persons liable to the penalties of said act by reason of unlawful cohabitation under the color of polygamous or plural marriage, who have, since November 1, 1890, abstained from such unlawful cohabitation; but upon the express condition that they shall in the future faithfully obey the laws of the United States hereinbefore named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted.

"BENJAMIN HARRISON.

"By the President:

"JOHN W. FOSTER, Secretary of State."

—Reed Smoot Case, vol. 1, pp. 19, 20.

"On September 25, 1894, President Cleveland issued a proclama-

tion wherein, after reciting the facts contained in the proclamation of President Harrison, he concludes as follows:

"Whereas upon the evidence now furnished me I am satisfied that the members and adherents of said church generally abstain from plural marriages and polygamous cohabitation, and are now living in obedience to the laws, and that the time has now arrived when the interests of public justice and morality will be promoted by the granting of amnesty and pardon to all such offenders as have complied with the conditions of said proclamation, including such of said offenders as have been convicted under the provisions of said act:

"Now, therefore, I, Grover Cleveland, President of the United States, by virtue of the powers in me vested, do hereby declare and grant full amnesty and pardon to all persons who have, in violation of said acts, committed either of the offenses of polygamy, bigamy, adultery, or unlawful cohabitation under the color of polygamous or plural marriage, or who, having been convicted of violations of said acts, are now suffering deprivation of civil rights in consequence of the same, excepting all persons who have not complied with the conditions contained in said executive proclamation of January 4, 1893.

"GROVER CLEVELAND.

"By the President:

"Walter Q. Gresham, Secretary of State."

—Reed Smoot, vol. 1, p. 20.

"In further proof that the church leaders declared that polygamous relations had ceased, we append extracts from sworn testimony of President Woodruff and other high officials, given before the master in chancery when it was sought to secure the restoration of the church property.

"At the hearing, which was held before Judge C. F. Loofbourow, the master in chancery, on October 19 and 20, 1891, a number of prominent church leaders testified as to the sources from which the fund had been derived, as well as the disposition which had theretofore been made of it. Among the witnesses who testified at this hearing were Presidents Woodruff, George Q. Cannon, and Joseph F. Smith, Apostles Lorenzo Snow and A. H. Lund, and others. They were subjected to a searching cross-examination by United States Attorney C. S. Varian, with respect to the exact meaning of President Woodruff's manifesto suspending polygamy, and particularly with respect to whether or not the manifesto referred to polygamous relations already formed with

the same force that it referred to and controlled the entering into of polygamous relations thereafter.

"The examination was most thorough, and, as the witnesses were all under oath, their testimony as to the scope and meaning of the manifesto is of great interest.

"The Government was represented by United States Attorney Varian and Joseph L. Rawlins, the receiver by John A. Marshall, and the church by Franklin S. Richards, W. H. Dickson, and LeGrand Young.

"WOODRUFF'S TESTIMONY.

"By C. S. VARIAN:

"Q. Did you intend to confine this declaration (the manifesto) solely to the forming of new relations by entering new marriages?—A. I don't know that I understand the question.

"Q. Did you intend to confine your declaration and advice to the church solely to the forming of new marriages, without reference to those that were existing—plural marriages?—A. The intention of the proclamation was to obey the law myself—all the laws of the land—on that subject, and expecting the church would do the same.

"Q. Let me read the language, and you will understand me, perhaps, better: "Inasmuch as laws have been enacted by Congress forbidding plural marriages, I hereby declare," etc. Did you intend by that general statement of intention to make the application to existing conditions where the plural marriages already existed?—A. Yes, sir.

"Q. As to living in the state of plural marriage?—A. Yes, sir; that is, to the obeying of the law.

"Q. In the concluding portion of your statement you say: "I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land." Do you understand that that language was to be expanded and to include the further statement of living or associating in plural marriage by those already in the status?—A. Yes, sir; I intended the proclamation to cover the ground—to keep the laws—to obey the law myself, and expected the people to obey the law.

"By MR. DICKSON, of counsel for the church:

"Q. Your attention was called to the fact that nothing was said in the manifesto about the dissolution of existing polygamous relations. I want to ask you, President Woodruff, whether, in

your advice to the church officials and the people of the church, you have advised them that your intention was and that the requirement of the church was that polygamous relations already formed before that should not be continued—that is, there should be no association with plural wives—in other words, that unlawful cohabitation, as it is named and spoken of, should also stop, as well as future polygamous marriages?—A. Yes, sir; that has been my view.

“APOSTLE (LATER PRESIDENT) SNOW’S TESTIMONY.

“Q. Do you believe that the association in plural marriage by those who are already in it is forbidden by the manifesto?—A. Well, I can not say what was in the mind of President Woodruff when he issued that manifesto touching that matter, but I believe from the general scope of the manifesto that it certainly embraced the plural marriage, because it is clearly an intention, as indicated in that manifesto of President Woodruff, that the law should be observed touching matters in relation to plural marriage.

“‘You mean now the law of the land?—A. Yes, sir.

“‘Do you understand now that the manifesto covers that prohibition—the prohibition against the association in plural marriage between those who had already entered into it at the time the manifesto was given as well as a prohibition against the contracting of future plural marriage relations?—A. Well, I do; I thought I had explained that; perhaps I might be unhappy in my expression, but as I said, the intention and scope of that manifesto was expressing President Woodruff’s mind in regard to himself and every member of the church, and that was, that the law should be observed in all matters concerning plural marriage, embracing the present condition of those who had previously entered into marriage. Is that a plain answer?

“APOSTLE LUND’S TESTIMONY.

“Q. How is it as to the people who have already formed those relations, is it right for them to continue to associate in plural marriage with their wives?—A. The manifesto does not expressly state it, but the president has said it was not.

“Q. Was that the first time you understood that it was included?—A. I understood his advice for the church from the presidency was to obey the law of the land.

"JOSEPH F. SMITH'S TESTIMONY.

"By FRANKLIN S. RICHARDS:

"Q. Do you understand that the manifesto applies to cohabitation of men and women in plural marriage where it had already existed?—A. I can not say whether it does or not.

"Q. It does not in terms say so, does it?—A. No. I think, however, the effect of it is so. I don't see how the effect of it can be otherwise."—Reed Smoot, vol. 1, pp. 21, 22.

"The enabling act, approved July 16, 1894, contains the following provisions:

"And said convention shall provide by ordinance irrevocable without the consent of the United States and the people of said State: "First, That perfect toleration of religious sentiment shall be secured, and that no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship: *Provided*, that polygamous or plural marriages are for ever prohibited.'"—Reed Smoot, vol. 1, p. 23.

"ARTICLE III.—*Ordinance.*

"The following ordinance shall be irrevocable without the consent of the United States and the people of this State:

"First. Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship, but polygamous or plural marriages are for ever prohibited."—Reed Smoot, vol. 1, p. 24.

"JOSEPH F. SMITH'S TESTIMONY, BEFORE A COMMITTEE OF SENATORS AT WASHINGTON.

"MR. TAYLER. Did this manifesto and the plea for amnesty affect also the continuance of cohabitation between those who had been previously married?

"MR. SMITH. It was so declared in the examination before the master in chancery.

"Q. I am asking you.

"A. Well, sir; I will have to refresh my memory by the written word. You have the written word there, and that states the facts as it existed.

"Q. I want to ask you for your answer to that question.

"A. What is the question?

"Q. The stenographer will read it.

"The stenographer read as follows:

"Did this manifesto and the plea for amnesty affect also the continuance of cohabitation between those who had been previously married?"

"A. It was so understood.

"Q. And did you so understand it?"

"A. I understood it so; yes, sir."—Reed Smoot, vol. 1, pp. 106, 107.

"The following is from a sermon reported to have been delivered by the late Pres. Brigham Young in the Salt Lake Tabernacle, July 12, 1875:

"Do not be discouraged by your repeated failure to get in the Union as a State. We shall succeed. We shall pull the wool over the eyes of the American people and make them swallow Mormonism, polygamy and all. We shall drop the old issue between the Mormons and Liberals of Utah, ally ourselves with the great national parties, divide ourselves about equally, so as to fall in with the one in power. We do not know and we do not care about the issues. We must be at peace with them in order to get into the Union. After that we can snap our fingers in their faces, restore the good times when we dwelt undisturbed in the valleys of the mountains, and cast out devils as we used to do."—Quoted by E. A. Folk, editor of the *Baptist and Reflector*, in *Story of Mormonism*;"—Reed Smoot, vol. 1, p. 15.

"MR. TAYLER. You have stated, as I recall it, that you were one of those who signed the plea for amnesty in 1891.

"MR. SMITH. That is correct.

"MR. TAYLER. With you were all the leading officers of the church—that is to say, the first presidency and the twelve apostles—who were in the country or available to sign that plea. Is that correct? . . .

"MR. SMITH. Yes, sir; I believe so. I think their names are there. . . .

"MR. TAYLER. That plea for amnesty, besides pledging the abandonment of the practice of taking plural wives also pledged the signers of that petition and all others over whom they could exercise any control to an obedience of all the laws respecting the marriage relation?"

"MR. SMITH. Yes, sir."—Reed Smoot, vol. 1, pp. 109, 110.

"MR. TAYLER. You say that is a state law forbidding unlawful cohabitation?"

"MR. SMITH. That is my understanding.

"MR. TAYLER. And ever since that law was passed you have been violating it?

"MR. SMITH. I think likely I have been practicing the same thing even before the law was passed."—Reed Smoot, vol. 1, p. 130.

Extract from Joseph F. Smith's sermon as published in conference minutes, October 6, 7, 9, 1910, p. 3:

"When I have made pledges to the people of God, or to the world, if ever I have violated those pledges I do not know it. Furthermore, I do not believe there is a man living that does know it, or that can truthfully testify that I ever did violate those pledges. . . . I have been true to the world in every pledge and promise that I have made to the world, notwithstanding there have been men who have shown a disposition to make it appear that I was a hypocrite, that I was two-faced, that I was one thing to the world and another thing in secret. I want it distinctly understood that those who have conveyed such an idea as this to mankind have been willfully injuring me, wronging me, and falsifying me and my character before the people; and I want it distinctly understood those things must stop. They must stop at least among men that profess to be members of the Church of Jesus Christ of Latter-day Saints."

"MR. TAYLER. You have not in any respect changed your relations to these wives since the manifesto or the passage of this law of the State of Utah. . . . You have caused them to bear you new children—all of them?

"MR. SMITH. That is correct, sir."—Reed Smoot, vol. 1, p. 131.

"THE CHAIRMAN. Then you have five wives?

"MR. SMITH. I have. . . . I have had eleven children born since 1890. . . .

"MR. TAYLER. Were those children by all your wives; that is, did all of your wives bear children?

"MR. SMITH. All of my wives bore children. . . . I have had born to me eleven children since 1890, each of my wives being the mother of from one to two of those children."—Vol. 1, p. 133.

"THE CHAIRMAN. Then you could educate your children and clothe them and feed them without having new issue?

"MR. SMITH. Well, yes; I possibly could, but that is just exactly the kernel in the nut. . . .

"THE CHAIRMAN. And in doing it, you are violating the law? . . .

"MR. SMITH. Yes, sir."—Vol. 1, p. 334.

"THE CHAIRMAN. Do you obey the law in having five wives at this time, and having them bear to you eleven children since the manifesto of 1890?

"MR. SMITH. Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land."—Vol. 1, p. 197.

"SENATOR OVERMAN. Is there not a revelation published in the Book of Covenants here that you shall abide by the law of the State?

"MR. SMITH. It includes both unlawful cohabitation and polygamy.

"SENATOR OVERMAN. Is there not a revelation that you shall abide by the laws of the State and of the land?

"MR. SMITH. Yes, sir.

"SENATOR OVERMAN. If that is a revelation, are you not violating the laws of God?

"MR. SMITH. I have admitted that, Mr. Senator, a great many times here."—Vol. 1, pp. 334, 335.

"SENATOR OVERMAN. There is one question I wish to ask. You may have stated it before. This manifesto, which was published, I understand you to say is sent broadcast?

"MR. SMITH. Yes.

"SENATOR OVERMAN. What I want to know is this: This manifesto does not tell about how the revelation came or that it is a revelation. Is this revelation published in any of your standard works?

"MR. SMITH. I informed the committee yesterday that it has been an oversight, that it had not been published in the latest edition of the Doctrine and Covenants, and that I would see to it that it should be incorporated in the next edition of the Doctrine and Covenants to meet this objection.

"THE CHAIRMAN. You are speaking of the manifesto?

"MR. SMITH. Yes, sir.

"THE CHAIRMAN. Pardon me a question right in the line of what Mr. Smith has been testifying about—speaking about the care of his children. Another statement you made is that you do not teach polygamy.

"MR. SMITH. I do not understand the chairman.

"THE CHAIRMAN. I understand you to say you were not teaching the doctrine of polygamy to your people.

"MR. SMITH. That is right, and I should like to add in connection with the Senator's remarks here that I am not openly and obnoxiously practicing unlawful cohabitation.

"THE CHAIRMAN. Right in this connection——

"MR. SMITH. I have avoided that.

"THE CHAIRMAN. Right in this connection, you say you are not teaching polygamy?"

"MR. SMITH. Yes, sir.

"THE CHAIRMAN. How more forcible could you teach it than by practicing it openly as the head of the church?"

"MR. SMITH. I am not practicing it openly.

"THE CHAIRMAN. Are you practicing it secretly?"

"MR. SMITH. No, sir.

"THE CHAIRMAN. Then, how are you practicing it?"

"MR. SMITH. I am not practicing polygamy at all.

"THE CHAIRMAN. You are not?"

"MR. SMITH. I have prohibited polygamy.

"THE CHAIRMAN. You are not living in polygamous cohabitation?"

"MR. SMITH. Oh, yes; but not in polygamy. Polygamy means the marrying of more wives than one, but I am not living in polygamy. I am not practicing it or permitting it.

"THE CHAIRMAN. Then your idea is, after the marriage is consummated, to live with a woman is not polygamy?"

"MR. SMITH. It is not polygamy inasmuch as the marriage occurred before the manifesto. . . .

"THE CHAIRMAN. I think I understand."—Vol. 1, pp. 336, 337.

"MR. TAYLER. Did the church accept that decision of the Supreme Court as controlling their conduct?"

"MR. SMITH. It is so on record.

"MR. TAYLER. Did it?"

"MR. SMITH. I think it did, sir.

"MR. TAYLER. That is to say, no plural marriages were solemnized in the church after October, 1878?"

"MR. SMITH. No; I can not say as to that.

"MR. TAYLER. Well, if the church solemnized marriages after that time it did not accept that decision as conclusive upon it, did it?"

"MR. SMITH. I am not aware that the church practiced polygamy, or plural marriages, at least, after the manifesto.

"MR. TAYLER. Yes, I know; but that was a long, long time after that. I am speaking now of 1878, when the Supreme Court decided the law to be constitutional.

"MR. SMITH. I will say this, Mr. Chairman, that I do not know of any marriages occurring after that decision. . . .

"MR. FORAKER. You mean plural marriages, I suppose?"

"MR. SMITH. Yes, sir; that is what we mean, plural marriages. . . .

"MR. TAYLER. Yes; I was looking at the language of that manifesto, so far as it affected this question of polygamy. I find in that manifesto these words: 'We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice. . . . Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws and to use my influence with the members of the church over which I preside to have them do likewise.' . . .

"MR. TAYLER. Did this manifesto and the plea for amnesty affect also the continuance of cohabitation between those who had been previously married?

"MR. SMITH. It was so declared in the examination before the master in chancery. . . .

"MR. TAYLER. And did you so understand it?

"MR. SMITH. I understood it so; yes, sir."—Vol. 1, pp. 102, 104-107.

"SENATOR PETTUS. Have there ever been in the past plural marriages without the consent of the first wife?

"MR. SMITH. I do not know of any, unless it may have been Joseph Smith himself."—Reed Smoot, vol. 1, p. 201.

Orson Pratt: "It is necessary to state, that before any man takes the least step towards getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the 24th paragraph of the revelation, published in first number of *The Seer*."—*Seer*, p. 31.

"MR. ROBERTS. It was necessary to get those who were understood to hold the authority to perform the ceremony."—Reed Smoot, vol. 1, p. 712.

Orson Pratt: "No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole church, and through him, obtains a revelation from God as to whether it would be pleasing in his sight. If he is forbidden by revelation, that ends the matter: if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady, until he has obtained the approbation of her parents, provided they are living in Utah; if their consent can not be obtained, this also ends the matter. But if

the parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuses these propositions, this also ends the matter. . . .

"In the revelation on marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in heaven. The keys of authority are conferred by revelation, and by the holy anointing, upon the prophet, seer, and revelator of the church, who is the President over all the Saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature he must be consulted by the parties, and his sanction be obtained."—*Seer*, pp. 31, 41.

"MR. WORTHINGTON. Doctor, you have used the expression here 'Holding the keys' in connection with that revelation involving polygamy, when it was given to Joseph Smith, jr., that he was the only man who held the keys to that power. He only, at that time, or some person delegated by him, could make a plural marriage that would be valid according to the laws of the church. Am I right in that?

"MR. TALMAGE. Yes, sir.

"MR. WORTHINGTON. From that time on down to the time that President Woodruff issued this manifesto, which the church approved in conference assembled, the same principle obtained?

"MR. TALMAGE. Yes, sir.

"MR. WORTHINGTON. That a plural marriage could not be valid, according to the law of the church, only when celebrated by the president, or by somebody authorized by him to celebrate it. Is that right?

"MR. TALMAGE. That is strictly true.

"MR. WORTHINGTON. Then when this revelation which is called the manifesto came and it was submitted to the people and accepted by them, that power was taken away from the president, was it not?

"MR. TALMAGE. Yes, sir.

"MR. WORTHINGTON. So that since the 6th of October, 1890, the president of the church has had no power to solemnize a plural marriage according to the law of the church, even?

"MR. TALMAGE. That is true.

"MR. WORTHINGTON. And no power to authorize anybody else to celebrate one?

"MR. TALMAGE. That is true.

"MR. WORTHINGTON. So that if any person has undertaken to enter into plural marriage, if any woman has become the plural wife of a husband since the 6th day of October, 1890, she is no more a wife by the law of the church than she is by the law of the land?

"MR. TALMAGE. That is true."—Reed Smoot, vol. 3, p. 48.

"MR. TAYLER. Where were you married to your third wife?

"MR. ROBERTS. In Salt Lake City.

"MR. TAYLER. By whom?

"MR. ROBERTS. By Daniel H. Wells.

"MR. TAYLER. Where?

"MR. ROBERTS. I do not know that I can say just where. It was in a house on First street in Salt Lake City.

"MR. TAYLER. What time in the year?

"MR. ROBERTS. It was in the month of April.

"MR. TAYLER. Who were the witnesses to this marriage? . . .

"MR. ROBERTS. There were no witnesses.

"MR. TAYLER. Who was Daniel H. Wells? What was his position?

"MR. ROBERTS. Daniel H. Wells at that time was sustained as counselor to the apostles. He had been a councilor to President Brigham Young, and was continued in that capacity—that is, as a councilor to the twelve apostles, who were during an interim the presiding authorities of the church.

"MR. TAYLER. Now, your language is somewhat guarded in that respect and no doubt it is in order to be accurate about it, and not for any other reason. Do you mean he was not what we now understand to be one of the councilors to the first president?

"MR. ROBERTS. No; he was not, because there was no first presidency in existence at that time. . . .

"MR. TAYLER. You say that you have no recollection of anybody being present at the ceremony?

"MR. ROBERTS. No, sir.

"MR. TAYLER. Was either of your wives present?

"MR. ROBERTS. Neither of them.

"MR. TAYLER. In whose house was it?

"MR. ROBERTS. My recollection is that it was in the house of a son of Mr. Wells.

"MR. TAYLER. Has your attention ever been directed to the

statements made by high authorities of the church, for instance, that only one plural marriage had occurred in the church since 1887?

"MR. ROBERTS. No, sir. . . .

"MR. TAYLER. Mr. Roberts, of course you have read the manifesto, so called, of September, 1890?

"MR. ROBERTS. Yes, sir.

"MR. TAYLER. . . . I want to refresh your recollection by reading its opening sentence: 'To whom it may concern'—This is the manifesto: 'Press dispatches having been sent out for political purposes from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, alleges that plural marriages are still being solemnized, and that forty or more such marriages have been contracted in Utah since last June, or during the past year; also that in public discourses the leaders of the church have taught, encouraged, and urged the continuance of the practice of polygamy, I, therefore, as president of the Church of Jesus Christ of Latter Day Saints, do hereby, in the most solemn manner, declare that these charges are false.'

"'One case has been reported in which the parties alleged that the marriage took place in the Endowment House, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony. Whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay. That was not your marriage which is referred to in the manifesto?

"MR. ROBERTS. No, sir.

"MR. TAYLER. Wilford Woodruff at that time of your marriage held what position?

"MR. ROBERTS. He was president of the church. Pardon me. I think he was. He may have been, however, president of the apostles. I can not recall that just now.

"MR. TAYLER. If he was not president of the church, who was?

"MR. ROBERTS. No one, if he was not.

"MR. TAYLER. That is to say, if he was not, there was an interregnum?

"MR. ROBERTS. Yes, sir.

"SENATOR OVERMAN. Did your first wife or your second wife consent to your marrying the third wife?

"MR. ROBERTS. No, sir.

"SENATOR OVERMAN. Did they protest against it?

"MR. ROBERTS. I do not hear the question.

"SENATOR OVERMAN. Was there any protest on their part?

"MR. ROBERTS. No, sir.

"THE CHAIRMAN. Did they know of it at the time?

"MR. ROBERTS. Not at the time.

"MR. TAYLER. When did they learn of it?

"MR. ROBERTS. I can not answer that question.

"MR. TAYLER. I mean about when—how long afterwards?

"MR. ROBERTS. Two or three years afterwards, I think.

"MR. TAYLER. Did anyone know about it, so far as you know, until several years had elapsed?

"MR. ROBERTS. No, sir. . . .

"THE CHAIRMAN. I wish to ask you a question. You say that you believe that polygamy was a divinely directed institution and you believed in it?

"MR. ROBERTS. Yes, sir.

"THE CHAIRMAN. And that is the reason you took the wife?

"MR. ROBERTS. It was.

"THE CHAIRMAN. Do you still believe in that?

"MR. ROBERTS. I do.

"THE CHAIRMAN. Did you understand the manifesto of 1890 to suspend plural marriages?

"MR. ROBERTS. Yes, sir.

"THE CHAIRMAN. Did you understand it to suspend polygamous cohabitation?

"MR. ROBERTS. I did.

"THE CHAIRMAN. You so understood it. Are you living in polygamous cohabitation?

"MR. ROBERTS. I am.

"THE CHAIRMAN. This revelation or this manifesto of 1890 you think was inspired by God?

"MR. ROBERTS. Yes; in a way.

"THE CHAIRMAN. You are living in defiance of the law——

"MR. ROBERTS. I suppose I am.

"THE CHAIRMAN. Then you are living in defiance of the law both of God and of man?

"MR. ROBERTS. I should like to explain in relation to that.

"THE CHAIRMAN. That is very simple.

"MR. ROBERTS. I do not wish to be defiant in the matter, but I found myself in the midst of these obligations and am trying to the best of my ability to meet them according to the dictates

of my conscience, and therefore I am continuing the relations I entered into.

"THE CHAIRMAN. In living in polygamous cohabitation you are living in defiance of the manifesto of 1890, are you not?"

"MR. ROBERTS. Yes, sir; in defiance of the action of the church on that subject.

"THE CHAIRMAN. And that was divinely inspired, as you understand?"

"MR. ROBERTS. I think so.

"THE CHAIRMAN. And you are clearly living in defiance of the law of the land?"

"MR. ROBERTS. Yes, sir.

"THE CHAIRMAN. Then you are disregarding both the law of God and of man?"

"MR. ROBERTS. I suppose I am."—Reed Smoot, vol. 1, pp. 710-718.

"TESTIMONY OF ANGUS M. CANNON.

"THE CHAIRMAN. Are you violating the laws of the United States in having children in polygamous cohabitation?"

"MR. CANNON. I presume it is so construed.

"THE CHAIRMAN. Then you, as a patriarch, are violating both the law of your church and the law of the land.

"MR. CANNON. Yes; I am only mortal."—Reed Smoot, vol. 1, p. 786.

"TESTIMONY OF JOHN H. SMITH.

"SENATOR DUBOIS. The manifesto was issued in 1890, was it not?"

"MR. SMITH. I think so.

"SENATOR DUBOIS. And sustained by the Mormon people, pledging to the people of the United States that polygamy and polygamous living should cease, and dictation in political affairs should cease? And after that two pleas for amnesty were sent to the President, those pleas for amnesty being signed by you among others. All of those acts on the part of your church were prior to 1892, were they not?"

"MR. SMITH. I presume they were. My memory does not tell of dates. You may have them in your mind. I have them not in mine. . . .

"SENATOR DUBOIS. Were we not assured by you and other leaders that the manifesto and the pleas for amnesty would be lived up to in good faith?"

"MR. SMITH. I think I have made all manner of assurance in that matter, so far as I could. . . .

"MR. TAYLER. Exactly. That is to say, in your own case, you understand that the rule of the church is against polygamous cohabitation, do you?

"MR. SMITH. Yes, sir.

"MR. TAYLER. And the law of the land is against it?

"MR. SMITH. Yes, sir.

"MR. TAYLER. But you propose to continue to violate the law of the land and the rule of the church as a purely personal matter with yourself and to take such consequences as may be imposed upon you for it?

"MR. SMITH. Neither the law of the land nor of church can take away obligations and contracts and relieve me of them as made between me and my God."—Reed Smoot, vol. 2, pp. 310, 311.

"TESTIMONY OF FRANCIS M. LYMAN.

"MR TAYLER. In this prayer for amnesty there is this sentence: 'As shepherds of a patient, suffering people we ask amnesty for them and pledge our faith and honor for their future.' Do you recall that statement?

"MR. LYMAN. Yes, sir; I do.

"MR. TAYLER. Did you interpret that as meaning that you would obey the law respecting polygamous cohabitation?

"MR. LYMAN. I intended to do everything that was right in the observance of the law.

"MR. TAYLER. Did you think it would be right to abstain from polygamous cohabitation with your plural wife?

"MR. LYMAN. I think it would have been right.

"MR. TAYLER. You did not do that though?

"MR. LYMAN. No, sir.

"MR. TAYLER. Then you did wrong?

"MR. LYMAN. Yes, sir; according to the law.

"MR. TAYLER. According to the law?

"MR. LYMAN. Yes, sir.

"MR. TAYLER. It was wrong according to the church law as well?

"MR. LYMAN. It was wrong according to the rule of the church.

"MR. TAYLER. So you violated both laws?

"MR. LYMAN. Yes, sir. . . .

"THE CHAIRMAN. I wish to ask a question right here. You are now continuing in this polygamous relation?

"MR. LYMAN. Yes, sir.

"THE CHAIRMAN. And intend to?

"MR. LYMAN. I had thought of nothing else, Mr. Chairman.

"THE CHAIRMAN. And you are the next in succession to the presidency?

"MR. LYMAN. Yes, sir. . . .

"SENATOR HOAR. I am not asking you about that. You have said more than once that in living in polygamous relations with your wives, which you do and intend to do, you knew that you were disobeying this revelation?

"MR. LYMAN. Yes, sir.

"SENATOR HOAR. And that in disobeying this revelation you were disobeying the law of God?

"MR. LYMAN. Yes, sir.

"SENATOR HOAR. Very well. So that you say that you, an apostle of your church, expecting to succeed, if you survive Mr. Smith, to the office in which you will be the person to be the medium of divine revelations, are living and are known to your people to live in disobedience of the law of the land and of the law of God?

"MR. LYMAN. Yes, sir."—Reed Smoot, vol. 1, pp. 428-430

CHAPTER XIV.

History of the Mormon Church.

As told by Hon. Julius C. Burrows, of Michigan, in a speech before the Senate of the United States, Washington, District of Columbia, December 11, 1906:

In passing upon the issue involved it is important, indeed absolutely essential, to an intelligent application of the evidence elicited and the law applicable thereto to recall and hold in mind the accredited facts of history in connection with the organization and development of the Mormon Church, especially that community known as the "Utah Mormons" or "Brighamites," with headquarters at Salt Lake City, presided over by one Joseph F. Smith, recognized and acknowledged by his devotees as "president, prophet, seer, and revelator," and with which organization Senator Smoot is publicly identified as one of the so-called "apostles," and who, by virtue of his ecclesiastical office therein, occupies a conspicuous place in this Mormon hierarchy.

The regular and legitimate Mormon Church had its origin in and grew out of an alleged discovery of some metallic plates, said to have been found near Palmyra, New York, by one Joseph

Smith, bearing certain inscriptions which were said to have been translated by him and embodied in what is known and accepted as the "Book of Mormon," belief in which formed, in 1830, the basis of an organization styling itself "The Church of Latter-day Saints," which for fifteen years increased in membership and extended its influence, until in 1844 it numbered about 50,000 adherents. On the 27th day of June, 1844, Joseph Smith, the founder of this cult, while confined in jail at Carthage, Illinois, was set upon by a mob and killed.

With the details of the early history of this people, from 1830 to 1844, and their tenets we have nothing to do. It is sufficient for the purpose of this discussion to state that previous to the death of the prophet there were no dissensions in the organization so far as known, all subscribing to a common creed and holding a common faith. Judge Phillips, in the circuit court of the United States for the western district of Missouri, in delivering the opinion of that court in 1894 in what is known as the "Temple Lot Case," involving the title to certain real estate, said:

"Beyond all cavil, if human testimony is to place any matter at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no dissensions, no parting of the ways in any matter fundamental or affecting its oneness."

THE REORGANIZED CHURCH.

The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the "Reorganized Church of Jesus Christ of Latter Day Saints," with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents, numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conform-

ing to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organizations, unquestioned and unmolested.

BRIGHAM YOUNG'S USURPATION.

During this period of disintegration one Brigham Young, who had identified himself with the Mormon organization as early as 1832, a man of indomitable will and undaunted courage, bold and unscrupulous, seized upon the occasion of the demoralization incident to the death of the prophet to place himself at the head of some 5,000 Mormons, and marching over desert and mountain, established himself with his adherents in the valley of Salt Lake, July 24, 1847, then Mexican territory, where he undoubtedly indulged the hope that the new doctrine of polygamy about to be publicly proclaimed by him might be promulgated with impunity and practiced and maintained without interference by the United States. These hopes, however, were destined to be blasted, for by the treaty of Guadalupe-Hidalgo of February 2, 1848, this territory passed from the jurisdiction of Mexico to the sovereignty of the United States, and its inhabitants thereupon became amenable to its laws. . . .

EARLY ATTEMPT TO OBTAIN STATEHOOD.

Shortly previous to this time it began to be bruited that the leaders of this organization and founders of the new State were fugitives from justice and apostates from the true Mormon faith and were living in polygamy; and it is an historic fact that when Brigham Young arrived in Salt Lake, in 1847, he had seventeen wives, and all the so-called apostles, twelve in number, except possibly one, from two to twenty wives each. This rumor gained credence and confirmation by a protest against the admission of the State of Deseret sent to the Congress of the United States December 31, 1849. . . .

The practice of polygamy by this band of apostate Mormons received further confirmation in the official report of the Indian agent for the Territory of Utah, dated March 29, 1852, in which it was stated:

"Among these men (speaking of the Mormons) was Willard Richards, who kept a harem of some dozen or fifteen women, to all of whom he is wedded. He is acting secretary of state and postmaster of the city."

Upon the presentation of the remonstrance referred to, the

National House of Representatives declined to consider the petition for the admission of the "State of Deseret" into the Union, or receive its representative, but in lieu thereof and on the 7th day of September, 1850, Congress passed an act providing for the organization and government of the Territory of Utah. In 1850 President Fillmore appointed Brigham Young governor of the Territory for the term of four years, who entered upon the duties of the office in February, 1851, and thus the chief polygamous saint and head of the church became the chief executive of the Territory. These public and official declarations confirmatory of the rumors of the practice of polygamy by Brigham Young and his apostles made further concealment of their crime impossible, and it became necessary in some way to excuse or justify so flagrant an assault upon public decency and the civilization of the age.

THE POLYGAMIC REVELATION.

To that end a special conference of the sect was called to convene at Salt Lake City on the 28th day of August, 1852, over which Brigham Young presided, attended by the so-called apostles and high officials of the church to the number of over 2,000 at which conference, for the first time, the doctrine of polygamy was publicly proclaimed and declared to be an accepted tenet of the Utah Mormon faith. Preliminary to its formal promulgation, and to promote its reception by the followers of Brigham Young, it was deemed expedient that some of the high dignitaries who were associated with him should bear testimony to the saintly character of their master and the divine origin of the nefarious doctrine. To this end Heber C. Kimball, one of the first presidency and a polygamist, in calling the meeting to order, took occasion to say:

"Brother Brigham Young is the successor of Joseph Smith and a better man never lived upon the earth, nor ever sought the interest of this people more fervently."

Elder Benson, another polygamist, joined in the laudation by saying:

"I know that the principles that have been taught by the Prophet Joseph and Brothers Brigham, Heber, and Willard," composing the first presidency, "and by every other good man in this church are correct principles, and that these men have been borne on triumphantly over every trial and difficulty they have been called to pass through. The elders, therefore, can go to the nations with their consciences as clean as drifting snow, and

with the satisfaction that all is right in Zion and we are led by the best men upon the face of the earth. I am glad in my heart, and I say, God bless Brigham, Heber, and Willard. They are the counsel of heaven to this people, and I mean to honor them in the earth wherever I go, and I would preach down in the bowels of hell the same as I do here and not be ashamed of it."

Pandemonium would be a fit place for its promulgation.

"My story all the time is, Hurrah for Mormonism. . . . I only throw out these few hints that you may be prepared to act when you receive the proper instructions from your president."

Then came Orson Pratt, one of the oldest and most famous of the apostles and the husband of three wives, who public declared:

"It is quite unexpected to me to be called upon to address you on the subject of the plurality of wives. It is rather new ground to the inhabitants of the United States, and not only to them, but a portion of the inhabitants of Europe. A portion of them have not been in the habit of preaching a doctrine of this description; consequently we will have to break up new ground. It is well known, however, to the congregation before me that the Latter Day Saints have embraced the doctrine of the plurality of wives as a part of their religious faith."

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the martyr, whom many sincerely believed to be a true prophet, and ascribe to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. Why and how this revelation had been kept a secret for nine years Brigham Young explained as follows:

"You heard Brother Pratt state this morning that a revelation would be read this afternoon which was given previous to Joseph's death. It contains a doctrine which a small portion of the world is opposed to. Though that doctrine has not been preached by the elders, this people have believed in it for many years.

"The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original.

"The revelation will be read to you. The principle we believe in. And I tell you—for I know it—it will sail over and ride

triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. I am now ready to proclaim it.

"This revelation has been in my possession many years; and who has known it? None but those who should know it? I keep a patent lock on my desk, and there does not anything leak out that should not."

Such the mythical story palmed off on a deluded people. . . .

Thus did Brigham Young and his associates attempt to explain and justify a practice revolting to every sense of public decency, subversive of the home, and destructive of the very foundations of society. Thus were laid with unholy hands what Brigham Young was pleased to call the foundations of "Zion," upon which it was proposed to erect "the kingdom of God on earth." But a doctrine so monstrous needed something more than the unsupported testimony of Brigham Young to insure its reception and give it credence, in view of the fact that it had no warrant in the Book of Mormon and was specially condemned in the book of "Doctrine and Covenants," wherein it is declared "one man should have one wife, and one woman but one husband." To give this creed the semblance of authority and insure its permanency as an article of this Utah Mormon faith the doctrine of monogamy was torn from the book of "Doctrine and Covenants," and the doctrine of polygamy inserted in its stead, where it is still retained as a cardinal principle of the Utah Mormon faith. In this way was the practice of polygamy inaugurated in the Territory of Utah and fostered and encouraged by the leaders of this sect.—Reed Smoot Case, pp. 4-9.

Card to the Elders.

**"To the Elders of the Church of Jesus Christ of Latter Day Saints; Dear Brethren:* Certain parties who appear to be anxious for notoriety, and who desire to take advantage of the prominence and achieve the dignity which discussion with the elders of this church would give them, have sent to representative elders of the church challenges to hold discussion upon the doctrines and the validity of the authority of the Church of Jesus Christ of Latter Day Saints. People of this kind in California and elsewhere have of late been very persistent in demanding an acceptance of their challenge—the question, for debate, as they put it, being:

"First—Was Brigham Young the lawful and legitimate suc-

cessor of Joseph Smith (the Seer), to the prophetic office and presidency of the Church of Jesus Christ of Latter Day Saints?

"Second—And is Utah the appointed place for the gathering of the Saints in the last days, as spoken by the prophets of God, including Joseph Smith, the Seer?

"We take this public method of saying to all our elders that we consider it entirely unnecessary for the vindication of the principles of the church, or to prove the authority of the priesthood of the presiding authorities of the Church of Jesus Christ of Latter Day Saints, to resort to any such method for their vindication. We leave this for the Lord to prove and sustain, and we think it folly to submit the claims of our church or the priesthood to the arbitrament of man. The Lord has said, 'By their fruits ye shall know them'; and to these we can confidently point, feeling satisfied that the people who are seeking for truth and looking for the evidence which the truth always furnishes, can more readily obtain this knowledge by calm investigation and close observation than by controversy.

"It is our counsel, therefore, that any elder who may have received and accepted such a challenge take no steps whatever towards meeting his challengers, but that he leave them severely alone.

"No elder in such a position need feel that any responsibility or discredit will attach to him for declining any discussion into which he may have been drawn; such responsibility we freely assume. We wish it to be further understood that this is our counsel to all of our elders at home and abroad.

"Your brethren,

"WILFORD WOODRUFF,

"GEORGE Q. CANNON,

"JOSEPH F. SMITH,

"First Presidency of the Church of Jesus Christ of Latter Day Saints."—The *Deseret Weekly*, June 2, 1894; or *Evening News* for May 29, 1894.

"Truth Through Discussion.

"In another part of this imprint, the readers will find a full report of the reply of Elder B. H. Roberts to the 'Review' of the ministerial association. . . .

"Some of our contemporaries, referring to the controversy between the local ministerial association and Elder B. H. Roberts, express the opinion that religious discussion is useless.

"That is not the view of John Milton on the value of the freedom of speech. . . . In his Areopagita he asserts that it has been proved not 'only by great authorities brought together, but by exquisite reasons and theorems almost mathematically demonstrative, that all opinions, yea errors, known, real, and collated, are of main service and assistance toward the speedy attainment of what is truest.' If we admit this to be correct, we must welcome discussion, as long as it is carried on in a dignified manner and with an honest purpose of serving the great cause of truth."—Editor *Deseret News*, for June 15, 1907.

"A Ministerial Review.

"There can be no objection to a proper discussion of doctrines. If the Latter-day Saints are in error in any respect; if they hold erroneous views, they want to know it, and they want the world to know it; for no one can be more anxious for truth than they are. On the other hand, if they are right, as they believe and know they are, they want all the world to know it, for there is salvation in a living knowledge of the truth. Discussion is, therefore, welcome, when conducted in a Christian spirit. . . .

"With a certain class of critics it has become a favorite mode of attack, to dig up sermons preached long ago, and quote isolated passages that appear strange, or may be made to appear strange, to modern readers, and then triumphantly exclaim: 'This is Mormonism.' . . .

"The futility of attacking 'Mormonism' in that manner is evident from the fact, that the members of the church do not accept any books except the Bible, Book of Mormon, Doctrine and Covenants, and The Pearl of Great Price as their standard works. Whatever agrees with these standards of faith, is accepted as true, but whatever is contrary to those standards is not 'Mormonism,' no matter by whom it may be promulgated. That ends all discussion on those lines. To attack 'Mormonism' on doctrinal lines, the standards of faith, including the Bible, must be proved erroneous. Are the ministers of this city prepared to undertake that task?"—Editor *Deseret Evening News*, for June 4, 1907.

Elder Jason W. Briggs' testimony given in the Temple Lot Suit:

"I united with the church in 1841, and I remained with it. I had accounted myself a member of that church from that time on, from 1841 to 1885, but I have been in different organizations

at different times, as I have already stated; but when in each of these organizations I supposed I was under the church.

"When I found out that they were teaching anything that was not authorized by the church before 1844, as the law is set forth in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, why, I left it at once. . . .

"These people with whom I was associated in Wisconsin were people who were contending for the original doctrine of the church, for the maintenance of the original doctrine of the church, in its purity.

"When I say that I withdrew from Brigham Young and others I simply mean I repudiated them; I repudiated their claims to the presidency as false, on the grounds that they were teaching false doctrine, and something that the church did not authorize; and when I say that I withdrew, I simply mean that I repudiated them, but I refused to have anything to do with the church as represented by them; that is, by Brigham Young and his adherents. . . .

"The Reorganized Church of Jesus Christ of Latter Day Saints could not properly be called a new movement or new organization, for that would mean a new organization of the church, which this was not; at least I never considered it so, nor did the church as an organization. It always contended and believed that it was the original church in succession; that was my individual opinion, and that was the attitude of the church as an organization."—Plaintiff's Abstract, pp. 401, 402; History of the Church, pp. 196, 198, vol. 3.

We quote the following from the biography of Jason W. Briggs, as found in the History of the Church, volume 3, page 737:

"J. W. Briggs, who was one of the first seven apostles chosen in the Reorganization, was born June 25, 1821, at Pompey, Onondaga County, New York. . . .

"His home was at Beloit, Wisconsin, from 1842 until 1854, though absent from there at intervals in missionary and other church work. In this time, he raised up the Waukesha Branch which was organized in 1842 or 1843. Partly through his efforts there was a branch of the church raised up at Beloit, either in 1842 or 1843, over which he presided."

The following is taken from the biography of Zenos H. Gurley, as written in the History of the Church, volume 3, pages 742, 744-746:

"Zenos Hovy Gurley, one of the first seven chosen and ordained

postles in the Reorganized Church, and one of the most prominent characters connected with the movement, was born at Bridge-water, New York, May 29, 1801. . . .

"It is said that he was ordained a president of Seventy while at Nauvoo, but we have no record of this ordination, so we can not give the date.

"After the death of Joseph Smith, Elder Gurley investigated the claims of the various leaders, and finally accepted those of J. J. Strang as being the most reasonable. . . .

"In 1851 it became known to this branch [Yellowstone] that J. J. Strang and others were preaching polygamy and other things which they could not indorse. A protest was therefore drawn up, which Elder E. M. Wildermuth gives in substance as follows: '*To Whom It May Concern:* This is to certify that we the undersigned who are members of the Yellowstone Branch of the Church of Jesus Christ of Latter Day Saints, do hereby protest against the practice of polygamy and other abominations that are practiced by James J. Strang and his followers; and withdraw our fellowship from them, and from all the so-called pretenders to the successorship or presidency of the church; among whom are the said James J. Strang, Brigham Young, William B. Smith, Colin Brewster, Alpheus Cutler, Lyman Wight, and others; and hold ourselves aloof from them, and do not wish to be held responsible for any of their evil teachings or practices.' . . . When Elder Gurley who was absent returned he asked: 'What are you going to do next?' David Wildermuth replied, 'I do not know. I believe the first principles of the gospel which you have taught, and which we have obeyed are true, but I positively will not accept of polygamy, and other doctrines that are taught and practiced by Strang and others.'

"This was the sentiment of all the signers of the protest and others associated with them. Elder Gurley after serious thought proposed, as related by Elder E. M. Wildermuth, as follows: 'Let us take the advice of the Apostle James, as is recorded in James 1:5, If any lack wisdom, let him ask of God,' etc. So it was agreed that all the members of the branch should earnestly seek to the Lord for wisdom, and ask him who he recognized as the true successor or leader of his church. Accordingly in their family worship, in their secret prayers, and their social and prayer meetings, the Saints earnestly and unitedly sought the Lord in this matter; not one of them, so far as I know, having any idea who that person was. The answer came through the gift of

tongues, prophecy, and vision, repeatedly: 'In mine own due time, I, the Lord, will call young Joseph, the son of the martyred Prophet, to lead my people and church, for he is the rightful heir to the successorship. Therefore protest against and stand aloof from all pretenders to the successorship, for they are all impostors.' . . .

"This movement resulted in the Yellowstone Branch uniting with others in calling the conference in which Strang and others were renounced, and in the final forming of the Reorganization as related in this volume."

Biography of William Marks.

The following is part of the biography of William Marks as recorded in the History of the Church, volume 3:

"William Marks, first counselor to Pres. Joseph Smith, was born in Rutland, Vermont, November 15, 1792. We know but little of his family or his early life. We do not know just when he united with the church, but he was prominently mentioned as early as September, 1837, he being chosen a member of the high council at Kirtland on the third of that month. . . .

"In 1838, Joseph Smith saw William Marks in vision, wherein his future was shown, and it was plainly revealed that the Lord would, after severe trials, raise him 'up for a blessing unto many people,' and cause him to triumph over his enemies."—Page 721.

We insert here what Joseph Smith saw in vision, which vision the historian refers to in this biography: "I would just say to Brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, 'Thou art my son, come here,' and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of this whole matter can not be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf."—*Millennial Star*, vol. 16, p. 131.

"This was remarkably verified by his experience at Nauvoo, his career in searching for the right way among the many factions of

the church, and his finally finding rest and peace in the Reorganization, where he occupied an honorable position in the councils of the church, a 'blessing unto many people.' . . .

"On October 3, 1839, a stake of Zion was organized at Commerce (afterwards Nauvoo), Illinois, and William Marks was chosen president of the stake, and of the high council, which position he held through all the peaceful and troublous times in Nauvoo until after the death of Joseph Smith, in 1844. . . .

"At a General Conference held in Nauvoo, Illinois, in October, 1844, a motion to sustain William Marks 'in his calling as president of this stake' was lost by a large majority. In this connection Samuel Bent stated that the high council had already dropped him, because he did not acknowledge the authority of the Twelve. The minutes of the conference do not state any other cause for his rejection, but it was well understood that it was because he would not indorse the measures and policy of Brigham Young and his supporters. For a short time Elder Marks favored Sidney Rigdon, but soon became satisfied that his claims were erroneous, and renounced them. . . .

"On June 11, 1859, at a special conference held at Amboy, Illinois, William Marks was received into the Reorganization upon his original baptism, and his ordination as an high priest was recognized. From this time on he was a prominent character in the history of the church. . . .

"When Joseph Smith was received by the Reorganization at Amboy, Illinois, April 6, 1860, William Marks assisted others in his ordination to the presidency of the high priesthood."—Pages 721-725.

The following is taken from the minutes of a conference held in Nauvoo, Illinois, October 7, 1844, as recorded in volume 5, pages 121, 122, of the *Millennial Star*:

"President John Smith moved that William Marks be sustained in his calling as president of this stake.

"Elder W. W. Phelps objected, inasmuch as the high council had dropped him from their quorum.

"Elder S. Bent explained and said, the reason why the high council dropped Elder Marks was, because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

"President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the First Presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priests' Quorum."

CHAPTER XV.

**The Reorganized Church of Jesus Christ of Latter Day
Saints, the Church in Succession to the Church
Organized in 1830.**

The Church of Jesus Christ of Latter Day Saints at the death of Joseph and Hyrum Smith numbered about one hundred and fifty thousand souls. This church, without a president, like a flock of sheep without a shepherd to keep them together, broke up into a number of factions. Contrary to the law that had been given and received by them, there were a number of aspirants for leadership. Among those who claimed the right to lead the people of the church were Sidney Rigdon, Brigham Young, James J. Strang, William Smith, Alpheus Cutler, Charles B. Thompson, James C. Brewster, William Bickerton, George M. Hinkle, and others. Many of the organizations effected by these men, over which they presided for a time, have disappeared altogether, or dwindled to a very few in number, with little or no following. There was a great number of the membership who refused to follow the leaders of any of these factions. They advocated that the right to the presidency in the church belonged to the eldest son of the martyred Prophet; and repudiated the claims of the men who claimed to succeed Joseph Smith in the presidency of the church. A conference was called by those who were thus minded, as early as 1852. They met en masse and found they were united upon the law that had been received by the church from 1830 to 1844, and passed the following resolution:

“Resolved, that the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.”—Church History, vol. 3, p. 210.

They in conference assembled agreed to repudiate everything that was contrary to the law of God. This loyal band of Saints formed a nucleus around which many who had not been affiliated with other factions (and many who had affiliated with other factions,) rallied. In April, 1860, at a conference held at Amboy, Illinois, Joseph Smith, the oldest son of Joseph Smith the Martyr, and his mother, Mrs. Emma Bidamon, widow of Joseph Smith the Martyr, were received on their original baptism into fellowship with the members that composed the Reorganization of the church. Neither one of them had affiliated with any of the factions.

**Joseph Smith, Oldest Son of Joseph Smith the Martyr,
Succeeds His Father in the Presidency
of the Church.**

Joseph Smith was not quite twelve years of age at the death of his father, June, 1844. The office of president of the high priesthood, which office his father filled, and by virtue of it presided over the church from 1832 till his death, had not been filled up to the time of his connection with the Reorganization, although the work of reorganizing had begun as early as 1852. Joseph, the boy of twelve at his father's death, had now developed into full manhood. Those men in the Reorganization who had been advocating his rights, under the law, to the presidency of the church, and had repeatedly been admonished by the Holy Spirit that "Joseph Smith the son of the Prophet in due time of the Lord would take his father's place at the head of the church" were now about to have their hopes realized. The Holy Spirit had not only been directing the movements of that loyal band in the reorganization of the church, but it had also been enlightening the minds of this man whom God had appointed to preside over his people, and had qualified him for the high office to which he had been called by revelation through his father, before his death, as will be shown in the address made by him at the time of his acceptance into the Reorganization. It was as follows:

**"AN ADDRESS BY JOSEPH SMITH, SON OF THE SEER, AND PRESIDENT OF
THE REORGANIZED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS.**

"I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

"I wish to say that I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

"God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

"For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and everyone of them that I did not wish to trifle with the faith of the people.

"I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

"I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all which is selfishness,—should I come forth to stand in the place where my father stood.

"I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

"I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

"There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

"I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

"I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books, [pointing to a volume before him,] not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as if the thing could never be possible.

"The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrongdoing. It is my determination to do right and let heaven take care of the

result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

"It has been said that a Mormon elder, though but a stripling, possessed a power unequaled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

"I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

"Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

"Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

"I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

"The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine; nor do I know any who hold enmity towards me. I hope there are none.

"In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

"I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation;

for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

"A gentleman from Utah informs me that a majority of Brigham Young's people were restive—not satisfied with their condition—but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

"I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you."—*History of the Church*, vol. 3, pp. 247-250; copied from *True Latter Day Saints' Herald*, vol. 1, pp. 102-104.

Joseph Smith Ordained and Chosen President.

Joseph Smith was at this conference by resolution chosen, without a dissenting voice, "president of the high priesthood of the church," to be its prophet, seer, and revelator, and was ordained under the hands of Zenos H. Gurley, sr., Samuel Powers, William W. Blair, apostles, and William Marks, high priest. (*Church History*, vol. 3, p. 251.)

Court Decisions.

KIRTLAND TEMPLE SUIT.—FINDINGS OF THE COURT IN LAKE COUNTY, OHIO.

The following are the findings, in part:

"On consideration whereof, the Court do find as matter of fact: . . .

"That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized pursuant to the constitution, laws and usages of said original church, and has branches located in Illinois, Ohio; and other States.

"That the church in Utah, the Defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrine of celestial marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church.

"And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property. . . .

"And the Court further finds that the legal title to said property is vested in the heirs of said Joseph Smith, in trust for the legal successor of said original church, and that the Plaintiffs are not in possession thereof."—Palmyra to Independence, pp. 411, 412, 413.

APPEALED CASE IN CANADA COURT.

"Chief Justice Armour, and other judges concurring, said: 'I have read the evidence over, and find nothing contrary to the doctrine of Christ in the teaching of the Reorganized Church of Jesus Christ of Latter Day Saints. . . . The great trouble is, the Latter Day Saints' doctrine is Christian in the highest sense, and the rest of the religious world is opposed to them because they (the Saints) cling so closely to the Bible. . . . It seems as though it is jealousy, not justice, that moves the action in this case. . . . These people teach that one man should have one wife only, and they stand by that. . . . The doctrine of this church is surely according to the Bible. . . . I am surprised to see this trial, it seems as if some of the Christians are wanting to go back to the Dark Ages; they would have us try heresy here. . . . This is not prosecution, but persecution.'"—Palmyra to Independence, p. 413.

UNITED STATES CIRCUIT COURT.—TEMPLE LOT CASE.—DECISION BY JUDGE PHILIPS.

"Beyond all cavil, if human testimony is to place any matter for ever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no secession, no 'parting of the ways,' in any matter fundamental, or affecting its oneness.

"The only authorized and recognized books of doctrine and laws for the government of the church from 1830 to 1846 were the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. The Book of Doctrine and Covenants, which consisted principally of claimed divine revelations to Joseph Smith,

was the edition published at Kirtland, Ohio, in 1835, and at Nauvoo in 1845. . . .

"Joseph Smith was killed at Carthage, Illinois, in June, 1844. He was the president and the inspiring spirit of the church. His violent death struck with dismay the hearts of his followers; and out of the confusion incident thereto was born disorder, schism, and ambition for leadership. Disintegration set in and the church split into factions, which under the lead of different heads, scattered to different parts of the country. Among the 'Quorum of Twelve'—representing the apostles—was one Brigham Young, a man of intellectual power, shrewd and aggressive, if not audacious. Naturally enough such a man gathered around him the greater numbers, and it was an easy matter for him to seize the fallen reins of the presidency. He led the greater portion of Mormons out to what was known as 'Winter Quarters,' near Omaha, and thence to Salt Lake Valley in Utah, then a dependency of Old Mexico. From this settlement has sprung the powerful ecclesiastical body known as the Salt Lake or Utah Church. . . .

"There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation. . . .

"Brigham Young's assumption of this office (under the claim of something like a transfiguration) was itself a departure from the law of the church. . . .

"The Courts will adjudge the property 'to the members, however few in numbers they may be,' who adhere to the form of church government, or acknowledge the church connection, for which the property was acquired.'"—Judge Strong's lecture on Relation of Civil Law to Church Property, pages 49-59.

"Justice Caton in *Ferraria et al., vs. Vanconcellos et al.*, 31 Illinois 54, 55, aptly states the rule to be, 'That, where a church is erected for the use of a particular denomination or religious persuasion, a majority of the members can not abandon the tenets and doctrines of the denomination and retain the right to the use of the property; but such secessionists forfeit all right to the property, even if but a single member adheres to the original faith and doctrine of the church. This rule is founded in reason and justice. . . . Those who adhere to the original tenets and doctrines, for the promulgation of which a church has been erected, are the sole beneficiaries designed by the donors; and those who depart from and abandon those tenets and doctrines

cease to be beneficiaries, and forfeit all claim to the title and use of such property.'

"No matter, therefore, if the church at Nauvoo became a prey to schisms, after the death of Joseph Smith, and presented as many frightful heads as did the dragon which the Apostle John saw in his vision on the Isle of Patmos, if there was one righteous left in Sodom, the promise of the covenant and of the law of the land is to him. It is neither good law nor Bible history to say that because the Saints became scattered and without an organism, the faithful lost the benefit of the church property. Forsooth the children of Israel were carried captive to Babylon,—the mother of harlots and abominations of the earth.—they did not cease to be children of the covenant, nor lose their interest in Jerusalem. . . .

"In 1852 the scattered fragments of the church, the remnants of those who held to the fortunes of the present Joseph Smith, son of the so-called 'Martyr,' gathered together sufficiently for a nucleus of organization. They took the name of 'The Reorganized Church of Jesus Christ of Latter Day Saints,' and avowed their allegiance to the teachings of the ancient church; and their epitome of faith adopted, while containing differences in phraseology, in its essentials is but a reproduction of that of the church as it existed from 1830 to 1844. . . .

"Decree will go in favor of Complainant [Reorganized Church of Jesus Christ of Latter Day Saints], establishing the trust in its favor against Respondents, removing the cloud from the title, enjoining Respondents from asserting title to the property, and awarding the possession to the Complainant."

Decision in full text can be had at Herald Office, Lamoni, Iowa.

What We Believe.

The Reorganized Church of Jesus Christ of Latter Day Saints:

"We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are: First, Faith in God and the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resur-

rection of the body, that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

"We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel and administer in the ordinances thereof.

"We believe in the same kind of organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, etc.

"We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

"We believe in the powers and gifts of the everlasting gospel, viz: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

"We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

"We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

"We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and State, and consequently better fitted for the change which cometh at death.

"We believe that men should worship God in 'spirit and in truth'; and that such worship does not require a violation of the constitutional law of the land."

CHAPTER XVI.

The Reorganized Church of Jesus Christ of Latter Day Saints, as Viewed by Unprejudiced Minds Throughout the Land.

We give below a few clippings¹ from newspapers, and other periodicals, which dare to state the facts as they see or know

¹Copied and vouched for by the author.

them; most of them taken from papers published from places where the headquarters and centers of the church are located.

"IOWA.

"The Reorganized Mormon Church under President Smith not only refrains from indorsing polygamy, but is perhaps the most alert and active enemy that the abomination has. As a church under this president, it is as much entitled to recognition and public favor as any of the many churches of the day, so far as honesty of purpose and action are concerned."—*Iowa State Register*, March 20, 1887.

From the same paper, October 17, 1892, we copy the following:

"The fact is it would be impossible to have a more quiet, devout assemblage than has occupied the grove on the hill for the last sixteen days."

This was written of a Latter Day Saint reunion held on the hill at Logan, Iowa, about that time.

The following appeared in the *Council Bluffs (Iowa) Globe*, October 13, 1892:

"At Logan to-morrow the Latter Day Saints will decide upon the next place of meeting for next year. About fifteen thousand people attended the meeting at Logan, and it will be seen that the city that secures the meeting captures a big prize. Council Bluffs will make an effort to have the next meeting held here. The Chautauqua grounds are especially fitted for such, and the city could easily care for this large assemblage. The people of Council Bluffs will gladly welcome them and the *Globe* bespeaks for them a generous and kind treatment in the event of their coming. The Latter Day Saints can rest assured that if they honor Council Bluffs by holding their next annual reunion here, and it is an honor to the city to be the scene of the meeting of such a body of respectable citizens, they will be given the best of treatment."

The following concerning the same gathering was published in the editorial columns of the *Missouri Valley News*:

"These Latter Day Saints in camp in our county for their annual harvest of souls, point with pride to their open creed as evidence of their true Christian spirit, and the world can not but say: 'Ye have done well, abide with us.' Their devotions are genuine. Their moral lives of the best. Their presses are messengers bearing good tidings. Their loyalty leads them to place the national colors over their holy altars. . . . Tried by these

signs the Latter Day Saints are worthy of a welcome as one of the forces that will at times hold high the starry banner, honor the powers that in creating it gave them a home where freedom of conscience is the keystone of all liberty, of all Christianity, and of all civilization."—Palmyra to Independence, pp. 298, 299.

The *Lucas Ledger* of June 27, 1902, contains an account of the recent Lamoni Stake conference held at Lucas, Iowa. The write up is good and fair. Among other things the *Ledger* says in speaking of the Saints:

"These people are earnest and unflinching in their efforts to uphold moral principles and right living with all mankind."

MISSOURI.

"The Reorganized Church of Latter Day Saints is holding an annual conference of the world here at the present time. . . . The people who have come have the appearance of honest, zealous, faithful men, engaged in what they conceive to be the propagation of great truths that have been confided to their care and been made their special responsibilities. They teach the cardinal virtues of the Christian religion and such as the orthodox churches hold and believe. They claim a new revelation and that the day of special revelation is not past. They invite investigation and are open and candid in their lives and conduct. It is no longer excusable to charge upon the Reorganized Church sympathy with the polygamists. They regret the Salt Lake dogma with loathing and disgust, and teach and keep the marriage relation as sacred as other Protestant people. The sobriety of the Mormon people of this community and their testimony against all forms of dissipation does them great honor and ought to silence the tongue of ignorant criticism."—*Independence (Missouri) Sentinel*, April 7, 1888.

From the *Independence (Missouri) Progress*, for October, 1897, we clip the following:

"It is not the province of the *Progress* to engage in any sort of religious discussion or controversy, but right is right and hurts no one. There is over the world a misapprehension of the people called Mormons here in Independence. They do not relish the name of Mormon although they accept the Book of Mormon as part of Holy Writ. They prefer to be called Latter Day Saints of the Reorganized Church of Jesus Christ. They call themselves Saints for short. They are bitterly antagonistic to the Mormons of Utah. The Mormons of Independence believe in

Joseph Smith but not in Brigham Young, whom they detest as an apostate and despise as a deceiver. When Joseph Smith was killed, the Mormon Church broke into fragments. The ambitious Brigham Young got a following and went to Utah where he perverted the original doctrine, introducing among other unholy practices that of polygamy, utterly denounced by all Mormons in Independence. The Mormons in this city are a quiet, orderly, industrious people, enjoying the good opinion of their Gentile neighbors, from whom they differ mainly in their acceptance of the Book of Mormon. Of course there is not the slightest fellowship between the communicants of the Mormon Church and those of other churches here, but as neighbors there is no friction. The Mormon children in the public schools reflect excellent home training. The Saints here are good citizens and no objection could be alleged against them save their adherence to the Book of Mormon, regarded by all except Mormons as a work of fiction."

The following from the editorial columns of the daily *Kansas City Star*, for February 9, 1898, will be read with much satisfaction by everyone who possesses a sense of justice and a love for truth:

"Joseph Smith, president of the Church of Latter Day Saints of Jesus Christ, lately took occasion to deny in the most solemn manner, as he has often done before, any responsibility on the part of his father, 'Joseph the Seer,' for the doctrine of polygamy as held by the Mormon Church in Utah. He states that it was not until eight years after his father's death that the doctrine and practice of plural marriages was introduced. President Smith speaks in this matter not from tradition and a desire to vindicate his father's memory, but from recollection of his youth. His high personal reputation and sincerity of character, well established in the communities where he has lived all his life, should lend weight to his words. . . .

OHIO.

The following from the correspondent of the Cleveland, Ohio, *Plain Dealer*, April 15, 1896, speaks for itself:

"*To President Smith and the Delegates to the Latter Day Saints' Conference; Dear Sirs and Brothers:* As your conference draws to a close and you depart to your many fields of work very soon, I want to at this time thank you for the uniform courtesy and kindness extended to me during my work in Kirtland.

"I will ever regard the week just past as one of the brightest in my life. I am not converted to your faith, but I part from

you feeling that my life will be better because of the week's association with noble men and women, who are doing an unquestionably good work in uplifting humanity.

"I have a vastly different opinion of the Latter Day Saints than when I first came among you. Where you then had, because of my ignorance, an indifferent enemy, you now have a warm friend.

"It may be some time that I can be able to remove from the minds of others many of the false ideas they have of your society. I have in my reportorial capacity been closely associated with the many denominations, and I want to volunteer the testimony that in my judgment you are the nearest to the Carpenter of Nazareth that I have seen.

"I have endeavored to make a fair and accurate report of your proceedings, and if I have offended anyone I assure him it was purely an accident, and contained naught of malice.

"Wishing you a large measure of success in your work of love and sacrifice, I remain,

"Yours truly,

"GEORGE H. GORDON, *Plain Dealer Correspondent.*"

The following is taken from the *Cleveland (Ohio) Herald*, April 9, 1883:

"A more devoted or conscientious body of delegates never assembled for a like purpose. Nothing can equal the persistency with which the Mormons gathered here denounce the evils of the brethren of the Utah Church. The conscientiousness that they are continually reproached on that account evidently aggravates them greatly. Said President Smith, to your representative this morning, 'We differ from them (Utah Mormons) in almost everything. They are a theocracy. What they are told to do must be done. With us there is freedom of thought.' The Hon. R. P. Harmon in speaking of the ministers present, says, 'In intellectual acumen I think they stand above the average clerical assemblies.' . . ."

AUSTRALIA.

The following is from the *Evening News*, Sydney, New South Wales, which needs no comment. It speaks plainly and positively:

"MORMONS IN AUSTRALIA.

"*To the Editor of the Evening News; Sir:* I read with interest in one of your recent issues a statement under the above caption. Permit me to point out that there are two separate and distinct bodies of Latter Day Saints: The one with headquarters in Utah,

U. S. A., (commonly called Polygamous Mormons,) and the other with headquarters in Iowa State, the very heart of America. The latter are known as 'Reorganized' Latter Day Saints, and claim to be the original true Latter Day Saintism. They set up the claim of being the first church in all Christendom which sent missionaries to Utah to convert the followers of Brigham Young from the error of their way. In the article above referred to it is remarked that 'some of the Christian sects, which at the present day deservedly claim general respect, were originally associated with enthusiasts, whose zeal took the most extravagant and dangerous shapes. The Anabaptists are cited as an example, and the writer then suggests that Mormonism may experience a similar transformation.

"It is interesting to know that the Reorganized Church of Latter Day Saints has been contending for the last twenty or more years that originally the church contained nothing 'dangerous' though to other religionists it might have appeared 'new' from a doctrinal standpoint. They claim as a fact that not until years after the organization of the church, and eight years after the death of Smith, was anything hurtful or frightful introduced—and then by Brigham Young, after he had led a section away to Utah in the far west of America. The other section repudiated these innovations from the first, and moved right on upon the original principles; but for purposes of property and distinction in print they were compelled to prefix the term 'Reorganized' to the name of the church. If your readers will turn to the *Government Gazette*, New South Wales, also *Directory*, they will see ministers' names registered under such a head.

"A recent high court decision in matters of property in United States, America, sustains the contention made by the original or Reorganized Saints. The line of distinction is being recognized more generally throughout America, and the churches in Australia are hopeful that the facts will be more fully known here at no distant day. Representatives of both churches are now in Australia; but the Brighamites peremptorily refuse to meet the representatives of the Reorganized Church in debate upon the points at issue, which is very suggestive. There seems to be a movement back towards original Mormonism by the apostate section in Utah. The writer met three missionaries from Utah lately, and they stated that they were not willing to defend Brighamism. The Reorganized Church claim some credit in having brought about this change of policy. This body claims a membership of over five

hundred in New South Wales and Victoria. They have several chapels in Sydney and Newcastle,—and claim that they are here to stay.

“Yours,

“A. READER.

“—Sydney, N. S. W., *Evening News*, September 25, 1897.”—Joseph Smith Defended, by Elder J. W. Peterson.

The following excerpt is taken from a speech made by the Hon. Fred. T. Dubois, of Idaho, before the Senate of the United States, Washington, D. C., December 13, 1906, p. 11:

“It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan [Mr. Burrows] treated upon it the other day—that there is a branch of the Mormons, called the ‘Josephites,’ who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe polygamy; they never practiced polygamy. They discountenanced it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of Senators to it, so that in the future we may not confuse the Josephite with the Brighamite Mormons.”

The following is an excerpt taken from the *Kansas City Times*, for April 19, 1908:

“Probably two thirds of the people not informed on the subject believed that the Latter Day Saints of Independence are Mormons; that they believe in polygamy and adhere to some if not all of the terrible practices attributed to the Mormons of Utah. To this class of persons the word Mormon is associated with things that children should never hear of, massacres, mysterious disappearances, ‘endowment house’ secrets—Brigham Young! As a plain matter of fact the Saints are nothing of the sort. They are not Mormons as the word is understood in the public mind. They use the word only in referring to the Book of Mormon and that book they read and love in conjunction with the Bible, to which they believe it is correlated.

“Latter Day Saints forbid polygamy. This one thing alone

[mistaken there, J. D. S.] it was that split the original church and sent one branch of it, led by Brigham Young, to Utah. The Saints have no secrets. The doors are open, and anyone may enter and listen. The first books a visitor found in their Sunday school library yesterday afternoon was 'Mormonism Exposed,' and 'The Utah Mormons—A Confession,' describing the fearful things that this sect in Independence condemns.

"It doesn't take long for the careful observer to learn that the Latter Day Saints believe in social purity, honesty, and fair dealing. Their converts are from all denominations and represent every English speaking nation in the world. They have members in every State and Territory of the Union. There are more than two thousand Saints in the Society Islands of the Pacific, with headquarters in the Island of Tahiti. They have a numerous membership in Hawaii and in New Zealand. In Independence, Missouri, alone there are fifteen hundred members of the church."

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